Select Inscriptions of Bihar

(Introduction and Appendix in English and Text in Sanskrit)

(With a Foreword by Dr.D.C Sircar)

BY

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DEDICATED

TO THE MEMORY

My youngest brother, Late **Gopal Krishna Choudhary,**—whom Fate did not allow to live long to see the results of his own labour.

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PREFACE

A critical study of the Bihar inscriptions will reveal to us as to how they are an indispensable source of our history. Without these our knowledge would have remained inadequate. It was in the absence of these inscriptional records that the European writers in the early nineteenth Century described India as lacking in historical source material. It is true that their untiring labour brought into light vast treasures from beneath the earth and a structure of historical knowledge was raised With the passage of time, heaps of inscriptional and other records in the shape of Coins, seals, terracottas and potteries were unearthed and a further superstructure was raised. The history of Bihar, once the history of India, was not written even then and no serious attempt was made. In course of my study of the subject, I felt the necessity of having a handy volume dealing with the important inscriptions of Bihar and the present work is a result of my consistent effort for the last few years on this subject

To prepare a comprehensive volume dealing with all the inscriptions, hitherto discovered, is a task which requires several years for its successul compilation and I, therefore, thought of a modest scheme and the selection has been made out of important ruling dynasties. Only the texts have been given here. Till now there was not a single work on Bihar inscriptions and I think that if this humble work of mine, though

not an exhaustive list but a fairly representative one, succeeds in removing the long-felt want, I shall consider my labour amply rewarded.

I am fully conscious of my limitation and there's no way out but to crave the indulgence of my learned readers The views, expressed in the introduction, are tentative so far as certain interpretations are concerned and I am always open to correction In the preparation of this volume, I have received ungrudging help from a large number of my friends and wellwishers and I shall be failing in my duty if I do not acknowledge their help with gratitude My thanks are due to Dr. K K Dutta, Patna University, Sri N. A, Gore, Librarian Bombay Branch of the Royal Asiatic Society, Sri Harikishore Prasad of the Gaya Museum, Prof. Tarkeshwar Nath Sinha of T N J. College, Bhagalpur, Dr. R S. Sarma of Patna College Prof Surendra Prasad and Jagdish Prasad Karna B. A (Hons), Sri G D. Chakravarti, Principal Murarka College, Sultanganj, and Sri S. N Singh, Principal G. D. College, Begusarai, and Drs. B. P Sinha and Upendra Thakur of the Patna University deserve my special thanks for their kind encouragement. I am also thankful to my wife, who has prepared a major portion of the manuscript for the press. Drs. P. K Gode of Poona and A. S. Altekar of Patna have always helped me in all my endeavours.

Dr. D. C. Sircar, M A , P R S , Ph. D , Superintendent of Epigraphy, Government of India, Otacamund, one of the greatest epigraphists of India, has laid me under a deep debt of gratitude by contributing a Foreward to this volume With-out his parental care the work would not have seen the light

of the day. He has also supplied me with a number of inscriptions, discovered and edited by him, and it was at his initiative that I took up the present work in hand.

Inspite of my best care, the printer's devil has found its way in this book I have refrained from giving details about every inscription as footnotes, because they are already there whence I have taken. For the convenience of my readers, I have given a short introductory note on almost all important inscriptions, collected in this volume, and have tried to maintain the chronological order In the *Appendix*, the geographical names associated with these inscriptions have been discussed A short history of Indian Epigraphy is also there Even then I believe "To err is human, forgiveness is devine".

Ramanavmi
1958.

Radhakrishna Choudhary.

FOREWORD

The early history of Bihar is one of the most glorious chapters of ancient Indian history and the contribution of ancient Bihar to Indian civilization is considerably more remarkable than that of most other parts of the country

Videha, which comprised parts of North Bihar and the Nepalese Tarai and was also called Mithila after its capital situated at the site of modern Janakpur a few miles beyond Bihar's northern boundary, was the earliest Aryan settlement in Eastern India It was from this area that Aryanism spread over other parts of Bihar as well as over Bengal, Assam and Orissa. The names of king Janaka of Videha and his protege Yajnavalkya are famous in the early history of Indian philosophy. Mithila or North Bihar continued to be one of the greatest centres of learning in India till the mediaeval period when it attracted students from different parts of East India, especially Bengal.

According to tradition, a mighty line of rulers flourished in Magadha (the Patna-Gaya region of Bihar) with its capital at Girivraja (modern Rajgir in the Gaya District) before the middle of the sixth century B C. It was founded by Brihadratha, son of the Chedi king Uparichara Vasu. The greatest monarch of the dynasty was Jarasandha who is said to have been regarded as one of the most powerful among contemporary rulers especially of Northern India.

Of the sixteen Mahajanapadas or Great States that are believed to have flourished in different parts of India during the latter half of the sixth century B C, at least three were situated in modern Bihar These were the Magadha and Anga (the Monghyr—Bhagalpur region of East Bihar) kingdoms and the Vriji-Lichchhavi republic in North Bihar with its capital at Vaisali (modern Besarh in the Muzaffarpur District). In the same period Bihar was the field of activity of the great founders of both Jainism and Buddhism. Of these,

Jainism is still one of the principal religious faiths of India, while Buddhism is even now the dominant force in the religious life of many of the countries of Asia.

The expansion of the Magadha kingdom began from the time of Bimbisara (circa 543—491 B C) who conquered Anga and built the new capital city of Rajagriha in the suburbs of old Girivraja His son Ajatasatru (circa 491-452 B C) conquered North Bihar and humbled the power of the king of Kasi-Kosala in the Eastern U P Udayin (circa 459-443 B. C), son of Ajatasatru, founded the city of Pataliputra near modern Patna during the fourth year of his reign Magadha now became one of the two dominant powers of Northern India, her only rival being Avanti having its capital at Ujjayini in Western India Sisunaga (circa 411-393 B C), who had been originally the Magadhan Viceroy at Varanasi and later occupied the throne of Girivraja, conquered Avanti. His son Kalasoka (circa 393-365 B C) transferred the capital of Magadha, now an extensive empire covering wide areas of Northern India, permanently to Pataliputra

Under the Nanda dynasty (circa 343-321 B. C), founded by the powerful Mahapadma, the Magadha empire extended from the borders of Assam in the east to the Beas river in the west and wide regions of South India were included in it. The empire reached its greatest extent during the rule of the Maurya dynasty, founded by the mighty Chandragupta (circa 321-297 B C) with the help of Kautilya, Chanakya or Vishnugupta, the celebrated authority on the science of polity. Chandragupta extended his power over the valley of the Indus which he freed from the vestiges of Greek occupation under Alexander of Macedon. Shortly afterwards he succeeded in securing parts of modern Afghanistan and Baluchistan as the result of a contest with Seleucus, founder of the Greek empire of Western Asia. During the reign of Asoka (269-232 B. C.), grandson of Chandragupta, the Magadha empire is known to have included almost the whole of South India barring four small states lying to the south of Mysore and the Chingleput District of Madras. Maurya Asoka, famous for his patronage and propagation of Buddhism and his humanitarian works in and outside his empire in various parts of the world, may

be regarded as one of the notable contributions not only of Bihar to Indian culture but also of India to the civilization of the world.

Asoka is known to have called himself a Magadhan. But the early Europeans described the emperors of both the Nanda and Maurya dynasties primarily as the rulers of the Prasii and the Gangaridae The Prasii are the same as the Prachyas or Easterners of Indian literature According to a well known tradition, the name Prachya was collectively applicable to the peoples of Eastern India beyond Prayaga or Allahabad. The Gangaridae were undoubtedly the Vanga people dwelling about the Gangetic delta in the southern part of Bengal, the foreign name being derived from that of their country and its headquarters both named by the early Europeans after the river Ganga The mention of the Gangaridae or Vangas, who were themselves a Prachya people, side by side with the Prasii seems to suggest that the Prachyas of Bihar and the contiguous areas including North Bengal and the Gangaridae or Vangas of South Bengal represented two separate administrative units of the home province of the Nandas and Mauryas It may be noted that, in the different ages of history, Bengal was often linked up with Bihar or Bihar with Bengal This question has to be approached not only from the administrative point of view but also from the standpoint of the cultural unity of the Prachyas The old legend describing the mythical progenitors of the Anga, Vanga, Kalinga, Pundra and Suhma tribes as couterine brothers points to the eithnic relation between the people of East Bihar with those of Bengal and Orissa. The Chekichheki dialect of East Bihar and the Maithili of North Bihar are again very closely allied to the dialects of Bengal, Assam and Orissa There is also evidence to show that the Gaudiya alphabet, known to early medieval writers and now often rather inaccurately called Proto-Bengali, was popular as far west as the Patna region of Bihar till the late medieval period The East Indian style of Sanskrit composition, known as the Gaudi Riti, is the common heritage of all the peoples of the areas in question. Of the many common elements that are noticed in the different areas of East India today one of the most striking is the food habit of the peoples, which is characterised by the popularity

rice and fish. There is reason to believe that the Prachyas were bound together by a common culture and language.

Asoka's policy of pacifism, coupled with his excessive zeal for religious propaganda which must have drained the resources of the empire, led ultimately to the dismemberment of the Maurya empire, the invasion of Pataliputra by the Bactrian Greeks under Demetrius about the beginning of the second century B C and the overthrow of the Mauryas by General Pushyamitra who founded the Sunga dynasty about 187 B. C. The later Sungas and their succsesors, the Kanvas, appear to have lost their hold on the Magadha country and ruled from Vidisa, modern Besnagar near Bhilsa in Madhya Bharat. Soon afterwards Bihar fell within the sphere of influence of the great Kushana emperor Kanishka I (78-102 A. D) who had his capital at Peshawar During the early centuries of the Christian era, there flourished some minor ruling families in different parts of Bihar and there is also a tradition regarding the Saka-Murunda occupation of Pataliputra probably in the second and third centuries A D

Under the Guptas, Pataliputra again gained the position of the capital of a vast empire Samudragupta (circa 340–76 A. D) and his son Chandragupta II Vikramaditya (376–414 A D) and grandson Kumaragupta I Mahendraditya (414–55 A D) ruled over the major part of the northern half of India The age of the Gupta emperors is remarkable in history for the progress of the Indians in all fields of cultural activity. With the decline of the Guptas in the sixth century the Maukharis established their power over Bihar and the U. P. Magadha however appears to have been conquered by the Gaudas of Bengal before the close of that century when the celebrated Sasanka, who later ascended the Gauda throne, had been ruling over the area round Rohtasgarh (Shahabad District, Bihar) apparently as the viceroy of the contemporary Gauda king About the begining of the seventh century, the Maukhari king Grahavarman was allied with the Pushyabhutis of the Eastern Punjab and probably also with the Bhauma-Narakas of Assam while he was threatened by a joint attack led by the Gauda king Sasanka and the 'Later Gupta' king Devagupta of Malava About 605 A. D., Grahavarman was

killed and his capital, the city of Kanauj, was occupied by the Gauda and Malava enemies The Pushyabhuti king Harshavardhana relative of Maukhari Grahavarman, soon drove out the Malavas and Gaudas from the U P and also ousted the latter from Bihar. These territories now formed parts of the empire of Harshavardhana who seems to have placed his 'Later Gupta' partisan Madhavagupta (son of Mahasenagupta whose throne was usurped by Devagupta) in the viceroyalty of Magadha In this age the great monastery at Nalanda in the present Patna District became famous throughout the Buddhist world

The 'Later Guptas' of Magadha became independont after Harshavardhana's death in 647-A. D The greatest Magadhan king of this line was Madhavagupta's son Adityasena (circa 655-80 A D). In the first half of the eighth century this dynasty was overthrown by king Yasovarman (circa 728-53 A. D) of Kanauj, but about the middle of the same century the Palas of Bengal established their sway over Bihar The mighty Dharmapala (circa 770-810 A D) conquered the U. P from his bases in Bihar The early Palas founded the great Buddhist monasteries of Otantapuri (modern Biharsharif in the Patna District) and Vikramasila (modern Patharghata in the Bhagalpur District) and were patrons of the famous monastery at Nalanda In the eleventh century, Bihar became a bone of contention between the Palas and the Kalachuris of Dahala (the Jabalpur region) although the latter were ultimately overpowered and driven out In the following century, the Palas lost their dominions in Bengal to the Senas and became confined to the southern districts of Bihar. But the Seras were encroaching upon the estern part of their truncated kingdom and the Gahadavalas of the U. P upon its western part. North Bihar was under the Karnatas of Mithila. They were maintaining a precarious existence till the close of the twelfth century when Bihar was overrun by the Turkish Musalmans under Ikhtiyaruddin Mahammad Bakhtiyar Khalji At first the hold of the Muhammadans does not appear to have spread beyond the tracts on the banks of Ganges; but gradually they succeeded in ousting independent Hindu rule from all parts of Bihar

During the Muslim occupation of Bihar, which was over thrown by the British in the eighteenth century, the most

remarkable figure in the history of the land was Sher Shah who rose from the humble position of a Jagirdar's son to that of the emperor of Hindustan (1539–45 A D.)

Bihar's contribution to the freedom movement that gradually developed against the continuation of British rule in India is quite remarkable In 1947 the British Govt released India from bondage and soon afterwards India declared herself an independent republic *The honoured position of the first head of this new republic is occupied by an illustrious Bihari, viz, Babu Rajendra Prasad*

It will be seen from the above outline that the most remarkable part of the history of Bihar, when her greatest contributions to civilization were made, relates to the age prior to the Muslim conquest of the land about the close of the twelfth century Janaka and Yajnavalkya, Mahavira and Buddha, Bimbisara and Ajatasatru, Sisunaga and Mahapadma Nanda, Chandragupta and Chanakya, the great Asoka, the Gupta Vikramadityas whose glorious activities gave rise to the saga of Raja Vikram popular in all parts of India, and the Pala emperors who founded the great Vikramasila and Otantapuri monasteries and were patrons of the celebrated Buddhist monastery at Nalanda are some of the illustrious names that endow the early history of Bihar with all-India importance.

Unfortunately Indians of antiquity left no written account of all their achievements and therefore most parts of ancient India have no connected history in the sense ancient Greece or Rome has The lost history of the most glorious days of the different areas of India is being gradually reconstructed with the help of information gathered from various sources such as the literary, epigraphic, numismatic, archaeological and mounmental records Of such sources, epigraphic records are the most important as they have provided material for the major part of what is already known about the achievements of ancient Indians This is also the case with the pre-Muslim period of the history of Bihar. By way of illustration it may be pointed out that the account of the Gupta period, regarded by historians as the *Golden Age of Indian history*, is almost entirely reconstructed on the basis of information gathered from inscriptions.

The earliest epigraphic records discovered in Bihar are those belonging to the time of the Maurya emperors Asoka and his grandson Dasaratha Numerous inscriptions including epigraphs on rocks, stone-pillars stone slabs, stone and metal images, copper plates, terracotta seals and plaques, etc, belonging to the period between the middle of the third century B C, when Asoka flourished and the end of the twelfth century A D, when the Turkish Musalmans established themselves in Bihar, have been found in different areas of the land It must however be pointed out that, as the history of Bihar is often intimately associated with some other parts of India, many inscriptions discovered outside the limits of that State also throw welcome light on the problems of its history. As these are exceptionally valuable sources for the study of both political and cultural history, a collection of the more important inscriptions found even in a limited area is expected not only to be welcomed by all lovers of Indian history but also to attract young learners to the study of the early history of the area in question.

We hope that the *Select Inscriptions of Bihar* by Mr Radha Krishna Choudhary, Professor of History, G D College, Begusarai (Bihar), will stimulate studies in the early history of Bihar

D C. Sircar
Superintendent for Epigraphy,
Government of India.

Ootacamund,
15th July, 1954.

INTRODUCTION.

'Piety to the past is not for its own sake nor for the sake of the past, but for the sake of a present so secure and enriched, that it will create a better future[1]".

Script is the embodiment of language and language, the expression of thought. Paleography is the systematic study of old handwritings It is as much an ancillary discipline of philology as of history. More than any other help to history it demands concentrated attention to detail and give scope to mental alertness[2]. When and how writing came to be practised in our country, we do not know. Yaska refers to a number of works and authors known to him[3]. Vedic literature was known to Panini even in manuscripts[4]. Panini also hints at the use of writings in several significant expressions[5]. Referring to an Indus valley Seal, Wijesekar suggests that they are the symbolic representation of the Rigvedic river goddesses and that the whole Seal represents the fertility cult common to the Indus valley and the Vedic civilisations[6]. It is likely that some forms of writing must have been known to the ancients. The decipherment of the Indus script will go a long way in solving this problem. Scholars believe that the shell character predominated between the age of Mohenjodaro and Asoka Lalitavistara mentions about 64 scripts in Buddha's time and Mahavastu refers to about 30 more.

Magadha was the cultural pivot of India in the east and it was here that the less limited method of recording inscrip-

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1 Dewey—"*An introduction to Social Psychology*" (1922) P 21

2 G J Renier—'*History, its purpose and method*" (1950) P 13-14

3 A. B. Keith—"*History of Sanskrit literature*" P 423

4 Goldstucker—"*Panini*" P 11-47, Cf—*Atharvaveda* 19-17

5 V S Agarwal—"*India as known to Panini*" P 371

6 C K Raja Commemoration volume, P. 428, Cf Altekar *ABORI.* XXI, P. 291.

tions throughout India was introduced. The Mauryan period ushered in the incriptional era of India. According to Buhler, the character of Asoka's edicts clearly manifest that writing was no recent invention in the 3rd. Century B C Muller suggests that the close relationship between Asoka and Tissa makes an importation of Brahmi Script from Magadha into Ceylon probable[1] We have continuous record of Brahmi inscriptions Buhler suggested that Brahmi was of foreign origin[2]. Ojha[3], Bhandarkar[4], Jayaswal[5], and Tara porewala[6], have refuted the theory of the foreign origin of the Brahmi Script Taraporewala has reasonably pointed out that a people who could produce such masterly analysis of their language about 1000 B C (the latest date of the Pratisakhya of the veda), had no reason to borrow the symbols from the semitic Script. Inter-relation between speech and writing cannot be denied at any stage of human development [7].

All ancient records, either on stones or clay tablets, are generally of three kinds—i) Donative, (ii) Commemorative and iii) Eulogistic relating to various grants One of the objects that impelled Asoka to engrave inscriptions is that they may endure permanently In Pillar edict vii, he says. "This *Dharmalipi* should be inscribed where there are stone pillars or stone tablets so that they may long endure." It is suggested that Asokan inscriptions were first drawn up in the imperial Secretariat at Pataliputra and then forwarded to the provincial Governors. On account of Magadha's predominant position, the language spoken there obtained recognition all over India in very early times At the time of Asoka, as the numerous inscriptions scattered all over India show, the dialect of Magadha must

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1 *Ancient Inscription of Ceylon*

2 *Indian Paleography* Cf—Diringer—*The Alphabet* P 328.

3 *Indian Paleography*—Chapter 1

4 *Paioc*—I, ii P 305. *Orientalic* Vol III. P. 493

5 *Jbors*—VI 188.

6 *Paioc*—IV. 625.

7 J. J. Gelb—*A Study of writing* (London 1951.) P. 222.

have been understood over the greater part of India[1]. The inscriptional age started with an all India outlook and was made a reality by Asoka.

The importance of the study of epigraphy is unquestionable and can hardly be gainsaid A good deal of information, which we now possess, is derived from the study of inscription. There's no doubt that inscriptions present an age They refer to spiritual consciousness and intellectual attainments They supply us with materials not only for the study of history but also for the history of Indian Kavyas They provide us with several important particulars elucidating literary, religious, social, political, economic and cultural history. The Bihar inscriptions generaly preach Buddhism, Janism and Brahamanism having an accomodating spirit and aim at cultural synthesis Asoka and Dasratha granted cave dwellings to the Ajivikas[2] in the same spirit as they built the stupas This spirit of toleration and liberalism is discernible through the ages and we know how a King of Ceylon was permitted by Samudragupta to erect rest houses at Bodh-Gaya for the Buddhist travellers A Buddh-Gaya image inscription of the sixth Century A. D records the gift by two Sakya mendicants of the statue of Buddhas[3] Adityasena's Aphsad stone inscription is one of the most brilliant pieces of Sanskrit poetry. Short introductory notes on the inscriptions are given below.

Asokan inscriptions

The Mauryan inscriptions are characterised by liberality of outlook and national thinking In Rock Edict xii, Asoka says," ..there should be a growth of the essential among (men of) all sects. The growth of the essential is power of various kinds. One who honours one's own sect and condemns another sect ..in order that one may illuminate one's own sect . in reality by so doing injures one's own sect . concourse is therefore

1 B. C Law —"*Tribes in Ancient India*" (Poona–1943) P. 234.

2 Vide *Barabar Cave hill inscriptions*—In some cases the Words '*Ajivikehi*' have been chiselled away in the Barabar and Nagarjuni caves. Quite likely, this was done in the time of Maukhari Anantavarman who gave Barabar Cave to Krishna and two Nagarjuni caves to Siva and Parvati

Gupta Inscriptions—p. 228.

commendable (Samvaya) .There may be a growth of mutual appreciation." The cultural contents of Asoka's inscriptions have their motives deep down. The Champaran pillar edicts of Asoka (Rampurva version) were supposed by late Dr. Vincent A Smith to have marked the course of the royal road from the northen bank of the Ganges opposite the capital to Nepal valley[1] Lauriya Nandangarh pillar is the only one of Asoka's columns which still retains its original capital Asoka always scrutinised whether he was causing happiness to his people or not Pillar Edict v stands as a typical instance of his regulation of piety. In Pillar Edict vi, We find his anxiety for the welfare and happiness of his people. He says "Do I scrutinise all congregations..All sects I have honoured". His dharma. as gleaned through his edicts, consisted of mercy, liberality, truthfulness, purity, gentleness and good deeds One of his minor Rock edicts is at Sasram The Barabar Cave hill and Nagarjuni cave inscriptions record the grant of these caves to the Ajivikas. From the standpoint of the history of the Ajivikas, these are very important[2]. These inscriptions are the sources of our socio-economic and cultural history.

Rajgjr inscriptions

The Maniyaramatha finds throw some light on the ancient culture of Rajgir and other allied sites. A particular Rajgir seal from Nalanda contains two Naga figures with snake-hood at their back and it clearly indicates that snakes were worshipped in those parts Rajgir folklore is rich with tradition about Yaksa & Naga. Mahabharata informs us that Maninaga and Svastikanaga were twin Naga divinities who resided in a peak guarding Girivraja and were especially worshipped by the people of Rajgir when there was lack of rain[3]. Maniyaramatha excavations have proved the existence of Snake cult worship. John Marshall found the traces of Snake worship at the site as late as 1940 A D. The stupa decorated with beautiful stucco sculptures represented the matha of Maninaga Both Svastika and Maninaga were depicted with female Bhagini

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1 *Asoka* p. 120.

2 A. L. Basham—*The Ajivikas*.

3 Sabha and Adi Parvanas.

Sumaghdha The fragmentary epigraph on the back of the sculpture mentions "Maninaga. Srenika..Bhagini Sumagdha. The Giriak image inscription and the Sonbhandar Cave inscriptions add sufficiently to our knowledge about the history and culture of Rajgir. It's one of the few oldest cities of India and was in ancient time the capital of Magadha. Long associated with the Mahabharat history, Rajgir had the unique fortune of being the seat of Buddhist and Jain cultures.

Few Gupta inscriptions have been discovered in Bihar The Nalanda and Gaya plates[3] of Samudra Gupta are mutatis mutandis identical and it is likely that both of them were copied from some genuine Gupta grants. Fleet has pointed out that the grant can not be regarded as genuine on the following grounds—i) in the genealogical portion the adjective of the king is in nominative, which shows that the drafter of this inscription was copying this portion from some grant of one of the successors of Samudragupta, ii) some of the letters are antique, while others are modern. If the plate be regarded as genuine, it is puzzling why the Secretariat of Samudragupta should have committed such a silly error in giving the genealogy of its master. They are full of mistakes

3 Gupta inscriptions

The Basarh Seals, discovered by Bloch, mention the Parsad of Udanakupa, which fact seems to imply that local Parisad did exist. It clearly indicates that the Parisad still formed an important element of Hindu polity, Corporate activity seems to have been the outstanding feature of all the three aspects of national life—social, economic and political [1] Various officials and Ministers of different grades are referred to in the Basarh Seals[2] They provide us with ample information regarding the municipal administration as

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१ श्रेष्ठिसार्थवाहकुलिकनिगम। Vide writer's article—"Some aspects of Socio—economic history of N E. India" (320–711)

२ युवराजपादीय कुमारमात्याधिकरण, रणभाण्डागाराधिकरण, बलाधिकरण, दण्डपाशाधिकरण, तीरभुक्ति उपरिकाधिकरण, वैशाल्यधिष्ठिताधिकरण, विनय स्थितिस्थापकाधिकरण and श्री परम भट्टारकपादीयकुमारामात्याधिकरण।

well as the economic organisation. The term "Ranabhandagaradhikarana" shows that the department of military finance was separated from that of civil finance Almost all the legends of the Basarh seals have been incorporated in this volume. The seal inscriptions refer to the corporations or guild of bankers. It looks as if in those days something like a modern Chamber of Commerce existed There is the total absence of any distinct symbol of Buddhism on these seals. Shiva is mentioned as Pashupati in one Seal and as Ananta on two, combined with his divine consort, called Amba once and Nandeswari in the other inscription. The symbol for sun and Moon occurs

The Bihar stone inscription of Skandagupta is no less important. The Bihar and Bhitari inscriptions of Skandagupta represent Samudragupta to have performed the Asvamedha in right royal epic fashion[1] This fact is corroborated by Samudragupta's gold coins of the Asvamedha type. The Bihar inscription speaks of the erection of a yupa (Line 10). It records certain shares in the village of Skandaguptavata and in another agrahara, the name of which is lost.

This part seems to have belonged to the Saiva form of worship in its Sakta or tantric development. The record gives the name of several officers, and the fact that a village named after the sovereign speaks for itself He seems to have greatly endeared himself to the people of Magadha It represents him as the occupant of the Imperial Gupta throne immediatly after Kumar Gupta I.

The Nandapur inscription of the Gupta Era 169 (=489 A D.) records the purchase of land in the village, Jarigoyika, by the Visayapati Chattramaha, presented to a Brahmana of the Samavedin School and belonging to kasyapa gotra, an inhabitant of the Agrahara of Khatapurana comprised in the Nanduvithi, to enable him to perform the five daily sacrifices. This grant contains important geographical materials. The inscription was discovered in a village two miles north east of Surjagarha in the district of Monghyr

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१ चिरोत्सन्नाश्वमेधाहर्त्ता ।

Thus we see that the epigraphic records have been inscribed on metals as well as on other materials. Mention must be made of a large variety of silver and gold coins belonging to this period But the legends on the reverse and obverse greatly help us by providing important clues for the reconstruction of their history. They also confirm and supplement the information which we get from literary sources and inscriptions [1]

(4) Maukhari inscription

A distinct stage can be seen in the developement of north Indian alphabet of the Gupta inscriptions The Maukhari inscriptions present florid characters of the northern alphabet and exhibit very markedly the fully developed matras The fall of the later Imperial Guptas coincided with the rise of the Maukhari dynasty. Incriptions of Barabar and Nagarjuni Hill caves disclose the existence of a line of Maukhari Varmanas, who were the Samanta of Gaya District in the times of the later Imperial Guptas[2]. The earliest inscriptional evidence regaiding this clan is furnished by a clay seal obtained by Cunningham from Gaya containing the legend "Molkharinam"[3] which may be explained as the Prakrit form of "Maukharinam" The three Gaya inscriptions record the installation of Saiva or Vaisnava images by Anantavarman. The Nagarjuni Cave Hill inscription states that the founder of this line was the instructor of rulers in the duty of the Kshatriya and his son Sardulvarman was the lamp of the family of warrior caste. Sardul has been described as the Samantacudamani If the

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1 Dr L D Barnett has rightly observed—"The Gupta period is in the annals of classical India almost what the Periclean age is in the history of Greece"

2 *Pires*–The *Maukharis*–"It looks as if the Guptas, whose power was gradually diminishing, were forced to retreat westward giving place to the Maukhari kings who were steadily but surely building up an empire" cf, *C I I*—III Nos 48, 49, 50 referring to Yajnavarman, Sardul Varman and Ananta Varman.

3\. *C I I*–IIIP 14 cf Mazumdar and Pusalker–"*Classical Age*"—the Maukharis claimed to be descended from Asvapati, P 67 referred to in the Mahabharata as king of Madra in the central Punjab".

Varman Officer mentioned in the **Bihar inscription** of Skandagupta was a chieftain belonging to the Maukhari community, it would appear that they ultimately succeeded as a sovereign power in the recovery of the province with which they had been formerly associated.

According to the **Deo-Barnak inscription**, a gift made by Parmeswara Baladitya II was confirmed by "the presiding authorities for the time being, viz , Parmeswara Sarvavarmana, Parmeswara Avantivarmana, and then finally by Jivitagupta II. The fact, that Baladitya's grant was confirmed by the Maukharis, shows the existence of Maukhari power The inscription indicates the absolute authority of Sarvavarman and Avantivarman in Magadha Undoubtedly Sarvavarmana and his son Avantivarmana were powerful Kings and ruled over considerable territory. Their kingdom also included a portion of Magadha as is evident from the **Nalanda seals** On account of the damaged state of the seal, the name of the son and successor of Avantivarmana can not be read in full. The provisional chronological table of the Maukharis is .—

(i) Īsan-Varmana—550-576.
(ii) Sarva-Varmana—576-580.
(iii) Avantivarman—580-600.

The **Bodh Gaya inscription** of Mahnama of the year 269 (—588-89), discovered by Cunningham and Beglar in Gaya, does not refer to any king It records the installation of the Buddhist temple It has been conjectured that Mahnama of this inscription was the person of that name who composed the most ancient part of the Pali Mahavamsa. **The Bodh Gaya image inscription** of Mahanam records the presentation of the statue by a Sthavira (named Mahnam).

5. Sasanka, Bhaskarvarman, Harsa and Yasovarman

Seals of Sasanka, Bhaskarvarman, Harshavardhan are no less important in the history of Bihar. The **Rohtasgarh seal** of Sasanka calls him as Mahasamanta The **Nalanda seals of** Bhaskarvarman and Harsha disclose the genealogy of those two rulers. There's no room for any doubt that each of these rulers held sway over Bihar and excercised some amount of political authority. They were all contemporary rulers and after the fall of Deva Gupta and Sasanka, Harsha was the

only great sovereign of nothern India The Nalanda inscription of Yasovarman speaks of the magnificence of Nalanda as described by Hieuntsang

The most important state after the death of Harsha was that of the later Guptas of Magadha and the records of this family show that they ruled over a powerful principality for nearly a century. The earliest record of this family, the Aphsad stone inscription, traces its history from the very beginning In all his inscriptions, coming from Bihar, he is described as the most powerful king and the destroyer of the power of his enemies. The Aphsad stone inscription is one of the most important sources of the later Gupta history It can also be ranked as one of the best Kavyas. The Shahpur inscription records the foundation of an image at Nalanda in the year 66 of an unspecified era. The revival of the Gupta sovereignty was the glorious achievement of Adityasena, the last great sovereign belonging to that glorious dynasty

6 Later Gupta Inscriptions

The Aphsad and Shahpur inscriptions, supplemented by by the Mandar Hill and Deoghar [1] inscriptions, convincingly prove Adityasena's undisputed sovereignty in the Eastern Bihar and the South After having achieved Imperial status, he is said to have lived to perform the Asvamedha. According to Deoghar inscription, Adityasena built, after his conquest, a temple costing three lacs of gold tankas..

We know the names of three successors of Adityasena :— (i) Devagupta, (ii) Visnugupta and (iii) Jivita gupta They all continued the imperial titles Of these, probably Jivitagupta extended the territory of his Kingdom The Deo Barnak inscription of Jivita gupta II is an important historical document It mentions four kings belonging to the last line of the Guptas and also mentions one Baladitya II of the later imperial Gupta line. This inscription is a charter issued from Gomatikottaka This last Gupta empire was presumably destroyed by Yasovarman of Kanauj, Lalitaditya of Kashmir, and the Gaudas The political career of the Guptas end with this last

1. Deoghar inscription is said to be in Maithili character—
JASB-LII 190-1

lines of sovereigns Thus end a period of Bihar history which progessed unabated for several centuries in the arena of ancient Indian politics and there begins a new epoch with the rise of the Palas, who again continued to rule over different parts, for about four centuries The Pala inscriptions have been discovered in every nook and corner of Bihar and their numbers are increasing daily. With the Palas, we stand on a more solid ground of epigraphic evidence.

7. Pala Inscriptions.

The Pala rulers were devout Buddhists and they granted toleration to all other sects I wish modern Bihar could emulate the tolerance and large heartedness of her worthy predecessors like Asoka, Dharmapal and Shershah. A study of the important Pala inscriptions reveals to us that their official seal bore the emblem of Dharmacakra and invariably an invocation to Lord Buddha. The private individuals invoked the Gods and spirits of their own liking.

(i) Dharmapala

The Kesva-prasasti of Dharmapala [1] (The Bodh-Gaya inscriptions) dated in the year 26, records the establishment of a four faced image of Mahadeva and the gift of a tank by Kesava, son of Ujjada. The tank was excavated at a cost of three thousand Dramas The Nalanda Copper-plate[2] records the gift of a village Uttaram near the village Niguha, belonging to Jambunadi -Vithi, situated in the Gaya Visaya of the Nagarbhukti. The Valgudar [3] inscription refers to the gift of an image by Ajhuka, wife of Salo. Dharmapala was the real founder of the Pala empire as is evident from the Khalimpore inscription.

(ii) Devapala

As the Kurkihar bronze images of the Patna museum constitute the single largest of their kind extant and thus offer a unique opportunity of studying the Buddhist pantheon through the moulder's art in four successive centuries (8—12th) and also for a study of the script of the period. Out of 226 images of bronze, 93 are inscribed. The Kurkihar image

1. Discovered in 1879 A D

2. Excavated by J. A Page in 1927.

3. Discovered by Dr. D C Sarkar in 1950

inscriptions of the reign of Devapala, dated in the year 9, record the gift of the image to Mallapore by the wife of Sidhamaka, who was a resident of the Saddhu village in Vahirvana and seems to have been the village chief The **Hilsa image inscription** is dated 25 The **Monghyr Copperplate**[1] **of the years 33** records the gift of a village to Bhatta-pravara Vihekarata Misra, a scholar, son of Varaharata, grandson of Bhatta Viswarata The **Nalanda Copperplate**[2] dated the year 39, records that Devapala at the request of the illustrious Balputradeva, the ruler of Suvarnadvipa, granted five villages, four of which lay in the Rajgriha and one in Gaya Visaya of the Srinagarbhukti, for the comforts of the Bhiksus and for the upkeep of the monastery at Nalanda. The four villages in the Rajgriha Visaya are **Nandivanaka Manivataka'**, **Natika** and **Hastigrama** the one in the Gaya Visaya was Palanaka Balavarmana, who acted as the Dataka, was the overlord of **Vyaghratati-mandala** It also gives us a history of the Sailendra dynasty. The **Ghosarwan stone inscription** contains an account of Viradeva, son of Indra gupta belonging a noble Brahmana family and his wife Rajjeka, who having completed his studies at Kanishka Vihara under the guidance of Acarya Sarvajnasanti, visited Mahabodhi and resided at the Buddhist Vihara of Yasovarmapur. He received the homage of Devapala and got a responsible post at the Nalanda University and built two chaityas. His another stone inscription has been dis covered at Nalanda

The **two Bihar Buddha image inscriptions** record the consecration of images of Buddha at the monastery of Uuddandapur by a Buddhist monk named Purnadasa belonging to the Padikramana vihara (?—Identity not yet known)

(iii) Surpala or Vigrabpala I.

The **Gaya inscription of Narayanpala**, dated in the year 7, records the erection of a monastery for Brahamanas practising

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1. Discovered in 1780 and first noticed in 1788 About that time, the plate disappeared but was rediscovered in course of the repairs of Kenwood House. Vide L. D. Barnett. E I XVIII. P. 304.

2 Unearthed in 1921 E. I.-Vol XVII. P. 310 H.

austerity, by Bhandadeva, son of Vappadeva and Ballabhdevi, grandson of Sihadeva and great grandson of Vamdeva The inscription contains invocation to Visnu in his Narasimh aspect. The **Indian Museum Stone inscription**, dated in the year 9, records the gift of an image by Dharmamitra, a Buddhist elder, belonging to the Andhra Visaya The **Bhagalpur Copperplat** , dated in the year 17. records the gift of a village, **Makutika** for the wordship of an image of Siva at **Kalaspota** set up by the king himself, managed by a committee of the Pashupata Acaryas, which was situated in the Kaksa Visaya of Tirabhukti It gives unusually the longest list of officials The **Bihar image inscription**, the year 54, records the gift of an image of Parvati by of Rannaka Uchachaputra Tharuka of Uddandpur.

(iv) Narayanpala

The Bargaon (or Nalanda) pillar inscription. dated in the year 24, records that a certain person named Vaidyanath belonging to mercantile community, son of Manoratha, paid a visit to a temple in his reign The four **Kurkihara inscriptions** of his reign (dated in the year (28, 31, 32—32) record various gifts of the usual manner They give us the following place names respectively—(i) Kanchi (ii) Apanaka monastery in one of them we find the name of the sculptor, Gopal

(v) Rajyapala

The **Nalanda stone image inscription**, dated in the year 1, records the covering with gold of an image of Vagiswari at Nalanda. The **Bodh Gaya image inscription** records the gift of image by Dharmmabhima who describes himself as Sindhudabhav and seems to have been known also by the name of Sakrasena.

(vi) Gapala II

Four inscriptions of his reign dated in the year 3, 8. 19—19 (vii) Vigrahapala II have been found at Kurkihara. They contain the usual gift forms.

The **Nalanda stone inscription**, dated in the year 11, records a gift by Baladitya, son of Gurudatta, grandson of

Haradatta, a Buddhist of Mahyana school, residing in Tailadhaka and an immigrant from Kausambi, after the restoration of a temple, destroyed by fire The Bodhgaya image inscription dated in the year 11, records the gift of two Gandhakutis and the image itself. The Kurkihara image inscription of his reign is dated in the year 31. The Tetrawan Buddha image inscription is practically illegible. The Imadpur image inscriptions dated in the year 48, mention the name of Mahipala.

(viii)
Mahipala I

The Gaya Krishna-dvarika temple inscription, dated in the year 15, contains an invocation to Vasudeva and records the erection of a temple of Janardan, built by Viswaditya, son of Sudraka The inscription was composed by the Veterinary surgeon, Sahdeva and was engraved by Sattasoma The Narsingha temple Inscription of the same year contains an invocation to Laksmi and records the erection of Gadadhar and few other temples It was composed by Vaidya Vajrapani and engraved by Sarvananda

(ix)
Navapal

The Gaya Aksayvata temple inscription of year 5, with an invocation to Siva, records the erection of two lingas It was composed by Vaidya Dharmapani Bihar Buddhdha image inscription [1] of the year 13, record the gift by the goldsmith Deheka son of Sahe. The Bangaon Copperplate inscription [2] is considerably important for the history of the Palas. It adds a new name to the list of the Pala Jaya-Skandhavaras viz, Kanchanapura yet unknown from any Pala record. The grant says that the village Vasukavartta in the Hodrey Visya of Tirabhukti was

(x)
Vigrahapal III

1. Cunningham—*ASR*-III P 121 It was brought to the Indian Museum in 1895 A D but is now untraced This is identified by Late R D Banerjee as the *Bihar Stone image inscription* of Vigrapala III

2. Discovered and Published by Dr D C Sarkar in E I XXIX pp 48 57 There are some wrong informations in Dr Sarkar's introductoy remarks The *Kandaha temple* of the Sungod was not founded by a King named Bhavaditya The Sun image is called Bhavaditya The temple of the Sun was made under the orders of King Narasingha deva of the Oinwara dynasty (IBORS—XX-PL 1-p. 15ff) Gadh Dih is incorrect, it is known as Gorho Dih where not the *gold coins* (as stated by Dr Sarkar) but some Punchmarked coins were discovered and edited by C. H. Walsh in the IBORS.

granted in the name of Lord Buddha with the specified privileges in accordance with the Bhumichchhidra-nyaya in favour of a Brahmana. The donee, Ghantukasarman, was an inhabitant of Ittahak or Ituhoka This inscription also throws sufficient light on early social history, especially of Kulinism. The place names, in this plate, are of immense importance relating to the ancient geography of Bihar It's true that various Pala relics have been discovered in different parts of the present Saharsa district but most of them have been washed away by the Kosi river I am inclined to believe that Vasukaveretta is modern Vasudeva village near Bangaon, while Ittahaka is Etaha These two are very old places containing ancient relics of the past Hodrey visaya may be identified with the modern village of Hardi in the district of Saharsa. Hardi is associated with the Lorik ballad, which is as old as the first quarter of the 14th Century A D, if not more [1] The above identification is open to correction Kanchanapur is to be identified with village Kandaha where that sun temple stands (I am much obliged to my colleague, Prof Chandramohan Khan, who helped me in identifying these place-names) The **Naulagarh image inscription** [2] of the year 24 records the erection of an image. It refers to Krmila Visaya

(xi) Rampala

The **Tetrawan inscription** of the year 3 refers to the gift of an image of Tara by Bhatta Ichchara The **Chandimau Bodhisattva Padmapani image inscription** of the year 42, records erection of the image by an inhabitant of Rajgriha, Vanika Sadhu Saharana, son of Sadhu Bhadulva It contains the usual Budhist formulae A broken inscription of the time of Rampala from Uren has been included here. We have no inscription of Gopala III in Bihar

(xii) Madanapala

The **Bihar Hill image inscription** of the year 3 on the pedestal of an image of the Goddess **Sasthi**, records erection of the image The **Jaynagar image inscription** of the year 14 (or 19 ?) records erection of a Budhist statue[3]. The **Valgudar inscription** [4] of the year 18 records the installation of an image of

1 S K Chatterjee and Babua Misra *Varna Ratnakar* Introduction
2 Described and edited by me and reedited by Dr D. C. Sarkar
3. Cunningham *ASR* III 124 No 16 and 125 No. 17
4 Discovered and Published by D C. Sarkar, *E. I.* xxviii P 137 ff.

Narayana at Krimila by two Paramavaisnava brothers. The chief interest of this inscription lies in its dating.

The **Gadadhara temple inscription** has been referred to Vigrahapala III because its writing resembles The **Akshayavat inscription Naulagadh inscription** [1] **No 2** has been referred to Vigrahpala III on the same score The **Sitala temple inscription** of Yaksapala records the erection of a temple dedicated to various deities and of digging a tank named Uttaramanasa. His genealogy is given in the inscription. The **Gaya stone inscription** of Govindapala was discovered before the courtyard of the Visnupada temple A lingam is to be found at the top of the record.

Miscellaneous Inscriptions

Some **Pratihara inscriptions** have also been discovered, mostly in South Bihar, and a copperplate referring to certain grant, in North Bihar on the U. P. border They throw sufficient light on the extent of Pratihara dominion in Bihar The Gujara King Mahendrapala lost no time in following the footsteps of his father The prevalence of his authority in the east is proved by the following inscriptions, viz.

Pratihara inscription

(a) **Dighwa-Dubauli plate** [2]
(b) **Ramgaya inscription**
(c) **Ithkhori** inscriptions and two other inscriptions from Bihar He was one of the most powerful kings of the Pratihara dynasty

The Gahadawals extended their sway upto Bihar and controlled a major portion of Anga and Magadha. That was in the wake of the dissolution of the mighty Pala Empire and the establishment of the Karnata Kingdoms of Bengal and Mithila The Gahadawals also issued charters and grants in Bihar. The **Maner copperplate** of Govindachandra records the grant of a village Padali (in Maner) in charity to a Brahmana named

Stray Inscription (1) Maner Copperplate

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1 Discovered and edited by me G.D. College Bulletin No 2.

2. *I A.* xv-p 112, D. R. Bhandarkar. "*Epigraphic Notes and querries* No III, *JBBRAS*-XXI p 405

Ganeswara Sarman Turuska-danda or Turk's duty is mentioned in this inscription [1]

(ii) Jambhigha Inscriptions It is discussed in connection with the discussion of the long standing problem of the Laksman Sena Era

It records the grant of a village Vanigama, situated in the district of Jambuvani by Paramabhattaraka Maharajadhiraj Parmeswara Mahamandalika Sangramgupta, who is described as Lord of Jaipur and the most devout worshipper of Mahesvara The donee is Kumarsvamin, a Brahmana of Sandilya gotra, learned in the Yajurveda, and having three pravaras[2] of Sandilya, Asit and Devala, son of Krishnaditya and grandson of Rama, who hailed from Kolancha The record gives an account of the donor and the mention of the "**Gupta Vamsa**" as referring to the dynasty to which the king belonged is suggestive of the fact that the royal line might have been in one way, connected with the Guptas Late Mr. R D Banerjee [3] thinks that these local rulers assumed independence after the downfall of the Senas and that they were either descended from the Imperial Gupta or the later Guptas of Magadha The noteworthy

(iii) Panchobh Copperplate of Sangram gupta

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1 Many other plates and land grants by the Gahadwalas have been discovered in different parts of south Bihar The *Lar Plates* of 1146 A. D prove that the Gahadwala King was staying at Mudgagiri during that year The *Bodhgaya inscription* of Jaychandra (Bandarkars *list* No 401) suggests that the Palas were driven out of Gaya The *Shivahar plate* refers to a land grant by Jaychandra in Patna district For other references cf *JASB*-XVIII p 81, vii p 98 *I A*-XVIII p 129

2 It would be profitable if some one works on an interesting problem of epigraphy, viz, the study of inscriptions recording grants of villages etc to Brahmanas simply to acertain the time and manner in which various gotras of Brahmanas and Sakhas of Veda spread over different parts of Bihar.

3. *JBOR S*—V. and IV.

point is ths mention of Kolancha. It gives us the following genealogical table —

Yajnesh Gupta
|
Damodar Gupta
|
Devagupta
|
Rajaditya Gupta
|
Krishna Gupta
|
Sangram Gupta

These kings were Saiva and had bull as their insignia or symbol On paleographical grounds, the inscription has been ascribed to the 12th. century A D The question of the identification of place names in this inscription is not yet settled. It is known to all that Mithila in the 12—13th. century A D. was under the Karnatas and all sources are unanimous on this point. Mr Banerjee's assumption that the local ruler assumed independence after the downfall of the Senas does not seem to be convincing A reference to the fact that the donee came from Kolancha, which is mentioned in the authentic Karikas on Kulasastras the place, whence the five Brahmanas came as invited guests of king Adisur [1], is a fact to be recokened with. The donee was granted land in Tirabhukti. How is it possible that in the face of the Karnata rulers, a ruler of Jamui (?) or Jaipur or Jambuvani could grant land in Mithila? The high sounding titles no doubt suggest that Sangramgupta held some very important office and wielded some power in a part of Tirhut in the Jaynagar area of the Madhubani Sub-division. Vanigama (वनिगम) must have been the name of a village near

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1. Adiswca was a king of North Bihar Vacaspati Mishra flourished in his Court In न्यायकणिका (a commentary on Mandanamishras. (विधिविवेक) Vacaspati says "(निजभुज वीर्यमास्थाय शूरान्नादिसूरो जयति (Benares edition P 290).

2 There is one Jaynagar in Saharsa and another in Purnea.

about He might have taken advantage of the weakness of the Karnatas and would have assumed such high sounding titles The term "Mahamandalika" should govern us in judging his actual official status Most probably he was the divisional Commissioner

(iv) Rajgir Jain Inscription

It is a Prasasti of the temple The inscription refers to Sultan Firozshah Tugluq and also of Malik Vaya, the representative of the Sultan He was assisted by Nasiruddin

Two Jain inscriptions have been added in this Volume.

(v) The Karnata Oinwara & other Mithila Inscriptions

(a) Simaraon Inscription

The so called **Simaraon inscription** of Nanyadeva is one of the most important documents It has been held that in the whole domain of Bengal and Magadha antiquities there is not another record with such a date of marvellous accuracy. It gives us the date July 18, 1097 A D [1] The mention of the Saka era confirms our belief that the introduction of that era in North Bihar was due to the establishment of the Karntara dynasty of Mithila.

(b) Andhratharhi Inscription

The second epigraph, referring to Nanyadeva, is the **Andhratharhi inscription** of Sridharadasa, a minister of Nanyadeva and Gangadeva Nanya has been described here as a victor and is said to have turned the world into a second **Ksira-Sagar** There is some difference of reading in Jha[2] and Jayaswal[3] On the basis of this and another inscription (vide Matiahi inscription), it may be inferred that the worship of Visnu was an important feature of the religious life of Mithila If the reading of Jha be taken as correct, in that case the inscription will throw sufficient light on the social history of Mithila, because the term "Naurangabja" will then be taken to mean "**Nauranga bali Mul**" of the Karana Kayasthas of Mithila This was

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1 *I H Q*—III—p 577 for details, Upendra Thakur—*History of Mithila*—Chapter V, and my paper in the *ABORI-XXXV*

2 P Jha—*Mithila—Tatwa Vimarsa* (Not always reliable for other information).

3 K P Jayaswal—*JBORS—IX* His general observations on the history of Mithila are not free from defects cf—Writer's paper—"*The Karnatas of Mithila*" in the *ABORI* of 1954

actually organised into a strong social system by Harasimhadeva but it appears that the germs of Kulinism had come to stay much earlier There's no doubt that Sridharadasa had a long life as we find him serving at the court of Laksmanasena of Bengal till 1205-6 A D, when he finished his famous anthology "SaduktiKarnamrta" His descendants are still living today. O'malley observes "the villagers of Bairiya claim to be the descendant of Prime-minister Sridhara kayastha[1]"

Another inscription in the same place and also at Srinagar in the Madhipura subdivision of Saharsa district contains the legend "Magardhwaja Yogi-700". Sir Alekandar Cunningham took it to be the year of some era and placed it in the 12th and 13th century A. D[2] In 1904, Mr Cousins proposed that Magardhwaja measured his influence by the size of his following and was the leader of 700 disciples Garrik pointed out that this pilgrim was no common mendicant[3] They were revered by the Visnuites. A manuscript copy of the Haihaya Ratanpur Kings, who were saivas, recorded the existence of a matha of Magardhwaja with 700 disciples (C. 1114 A. D,)[4]

(c) Bheet Bhagwanpur, Inscription of Malladeva[5]

The Bheet Bhagwanpur inscription is no less important. Though it gives us simply the name of Malladeva, son of Nanyadeva, it is considered to be important because till now we had no information about him except a casual reference by Vidyapati in his Purusapariksa Local tradition asserts that Bheet Bhagwanpur was his Capital. The site is extremely rich in archaeological finds but no attempt has been made to explore this site though the attention of the Government was drawn by the present writer.

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1 Omalley—*Darbhanga Gazetteer*—(1907)

2- *ASR*—XVIII—43, In Srinagar there are remains of forts of Raja Shri Deva In the Devalai there is a Sivalinga a stone pillar with the faint inscription

3 Ibid—XIX—23 This inscription has been found in different parts of U P, Bihar, Orissa, C P and Rajputana

4 This inscription is generally found on big columns, looking like big Lingas, it may be reasonably assumed that Magardhwaja was a Saiva teacher, having 700 followers all over India

5 Discovered and Edited by me in my "*The Karnatas of Mithila*".

It is important in the sense that it gives the name of Dharmadhyaksa Vardhamana, a distinguished writer on Smriti. and the author of Dandaviveka.

(d) The Matiahi Stone Inscription

According to this inscription, he was the son of Bhavesa of the Vilva-panchka family and this statement is supported by his own work "Smriti tattva-Viveka". It refers to Visnu worship

(e) Tilkeswar temple inscription–also known as Havidih inscription of Karmaditya

It records the erection of an image of Haihatta Devi at the instance of queen Saubhagya Devi in La-San. 212.

It gives us a definite date of Narasimhadeva, a contemporary of Vidyapati. It is inscribed on stone doorframes

(f) Kandaha Inscription[1] of Narasimhadeva

of a temple dedicated to a sun image called Bhavaditya The temple was made, under the orders of Narasimhadeva, by a Brahmana of Vilvapancha fami ly, named Vamsadhar This inscription supplies with the names of three kings of the Oinwara dynasty[2] Bhavasimh, Harisimh and Narasinma. Narasimha is called a follower of Political theory of Maya [3] It is dated 1357 or 1375 of an unspecified era

This recently discovered inscription g ves the date of

(g) Bhagirathpur Inscription[4] of Kansanarayana

Kansanarayana as L S. 394 (or 403). It records installation of a temple

Temples at Barantapur and Rhota were built by the Buddhist probably about 1100 A D—The

(h) Barantapur Chandiasthana Inscription

inscription refers to Sarbasimhdeo, adorned with every virtue and the joy bestowing moon of the lotus-lineage of Buddhesa

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1 Edited by Jayaswal—*IBRS*—XX

2, Writers—"*The Oinwaras of Mithila*"—JBRS—XI—*Pt*, 2, cf—Upendra Thakur—*Mithila—Chapter VI*

3, Cited in Kamandaka—VIII, 20, Vide Line 3 and 4 of the inscription

.. .. दाता ततनयो मयोक्त विधिना ।

4 Edited by me in the '*Journal of Oriental Thought*',. Nasik—1955, It could not be published as the Journal ceased to exist, For other details, see my article in the *Proceedings of the Indian History Congress* (Calcutta session 1955),

The remaining two inscriptions and the two land grants are given here simply to show that the system continued as late as the 17-18th Century A. D. The two inscriptions of the Khandawala dynasty refer to the erection of Siva temples

The Mithila inscriptions though not very important for the reconstruction of political history, throw sufficient light on the social and cultural aspect On the basis of these inscriptions it can be reasonably inferred that Siva, Visnu, Sakti and Sun were worshipped. Many more inscriptions are scattered all over Mithila and a critical edition of those inscriptions will succeed in solving many historical problems We have been able to locate the names of three Sanskrit poets of Mithila through these inscriptions. These poets were otherwise known to us through different anthologies in Manuscripts.

There are many problems, indicated by Bihar Inscriptions, which await further study at the hands of scholars. As stated above, the system of land-grants has not yet been scientifically studied and the question of actual ownership of land is still a mystery How and when feudalism came to stay and in what form in ancient India—is a problem that calls for serious study Inscriptions give us clue to the expansion of various Vedic gotras and Sakhas in Bihar The study of kulinism may be taken up with profit. Certain problems relating to the administrative set-up have got to be tackled with inscriptions as the basis of study

The most important problem, which is still untouched so far as Bihar is concerned, is the ancient geography of Bihar. Inscriptions of Bihar supply us with a large number of place names and areas, still unidentified. The question of the Capital of the Palas is yet unsolved. We know that Bihar is rich in Pala records and we have references to varions Jayskandhavaras in Bihar, the latest being the Kanchanpur Jayaskandavara from the Bangaon copperplate

Out of about 40 inscriptions upto Mahipala I, only six or seven have been found outside Bihar. There is no doubt tha

Pala's interests lay more in Magadha than in their place of origin The official royal grant, KhalimpurCopperplate[1], was issued from Pataliputra The Monghyr[2], Nalanda[3] and Bhagalpur[4] plates of Devapala and Narayanpala respectively were issued from Monghyr, while the Bangaon Copperplate of Vigrahapala III was issued from Kanchanapur The "Jayaskandavara" has been usually translated as a "royal camp of victory" or "temporary capital," but it should not be forgotten that 'Skandhavara" has also been used to signify the capital[5] It is reasonable to surmise that Monghyr and Pataliputra were the capitals of the Pala's early days of ascendaney and later on Vigrahpala III shifted to the north of the Ganges at Kanchanpur The records, referred to above, show that Pataliputra and Monghyr had far greater status Dharmapala, like the earlier imperialists of Magadha, had imperialist designs and in his struggle against the Pratiharas and the Rastrakutas, he needed a centrally situated place Pataliputra, with its unrivalled imperialistic traditions, must have attracted the notice of such a mighty emperor It was perhaps Devapala who transferred his capital to Monghyr The description of Mudgagiri in three plates, issued from Monghyr, prove that it was not a tempoiary capital but a permanent royal residence. Mudgagiri's association with the Palas is confirmed by the fact that Kakka is said to have fought the Gaudas there[6].

The capital of the pala Empire

The Bihar inscriptions invariably refer to the Krimila Visaya. Nalanda plates of Samudragupta refer to Krimila Visaya It is

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1 *E I*—IV p 245 ff
2 *I A*—XXI p. 243 fl
3 *E I*—XVIII, p. 324 ff
4 *I A*—XV p 304 ff
5 Monier-williams "*Dictionary*"—p 114
Cf-*Abhidhanaratnamala*—II. 131
6 *E I*—XVIII p 87 ff
7 *MASI*—No, 66—pp, 53-54—(i) Krimila Vishaya Kava (cha)la
(ii) grame-Vishaya-mahatta
(iii)m Naraswaminah
x x x
Krimila Vishaya Sampradanasya,

mentioned as a Visaya of Srinagarbhukti in the Monghyr plate of Devapala. The three Valgudar inscriptions and Naulagarh inscription refer to Krimila Visava The Rajauna Pundeswari inscription of the time of Nayapala also refers to it. Dr. D C Sircar holds that this Krimila Visaya was round the present village of Valgudar Kawai in the Nalanda seals may be identified with Kawali, fourteen miles west of Valgudar. The Kaksa Visaya in Tirabhukti, mentioned in the Bhagalpur plate of Narayanpala, has not yet been identified and same is the case with the Jayaskandavara, Kanchanpur, tentatively identified with Kandaha, in the Bangaon Copperplate of Vigrahpala III. Many more problems can be taken up for study on the basis of Bihar Inscriptions, which are coming to light daily.

INTRODUCTORY NOTES ON THE INSCRIPTION IN THE APPENDIX.

The Sanokhar Inscription of Ballalasena, discovered by Dr. D. C. Sircar, is important because it gives for the first time a definite evidence in favour of Ballalsena's rule over East Bihar Prior to this discovery, we had no solid evidence on this point though tradition points to the existence of Sena influence in the eastern part of Bihar[1] The Lai inscription speaks of a petty chief It records the installation of an image. The Kauleswari Hill inscription, though partially damaged, is very important It is the first later Gupta inscription discovered in the Hazaribag district and Second of Visnugupta's record hitherto discovered[2] An inscribed terracotta plaque (now in my possession) gives a new place-name "Nagaldamaka[3]." It has got two impression on both the side. It has also been edited by Dr. D C Sircar.

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1 Writer's, paper—The *Karnatas of Mithila* in the ABORI—XXXV

2 All these three inscriptions have been discovered and edited by Dr. D, C, Sircar,

3 Is it Modern '*Nagdah*'—? in Begusarai Subdivision,

(d) SELECT BIBLIOGRAPHY.

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12. J J Gelle—A study of writing
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2. Journal of the Bihar and Orissa Research Society—*JBORS*

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8 Journal of the Bombay branch of the A S—*JBBRAS,*

9 Proceedings of the All India Oriental Congress—*PAIOC.*

10 Jain Siddhanta Bhaskar—

11 Annual Report of the Archaeological Survey of India-

12. Memoirs of the Archaeological Survey of India—

APPENDIX

I—HISTORY OF INDIAN EPIGRAPHY—A SHORT REVIEW

The collection and study of Indian epigraphical records began in 1784, when Sir William Jones established the Asiatic Society of Bengal. Sir Charles Wilkins, for the first time, brought his profound learning to bear upon Sanskrit Paleography and deciphered several inscriptions H T. Colebrooke observed—" . in the scarcity of authentic materials for the ancient and even for modern history of the Hindu race importance is justly attached to all genuine monuments and especially inscriptions on stone and metal which are occasionally discovered through various accidents" (*Asiatic Researches*—IX 898) In 1785 Wilkins deciphered the *Badil Pillar Inscription* and Pandit Radhakant Sharma deciphered the inscription of Chahmana Visaladeva of Ajmer engraved on Delhi—Sivalika pillar. Mr. J H Harrington discovered the Nagarjuni and Barabar cave inscriptions of Maukhari King Avantivarman In 1789 Wilkins read the Gupta Script In 1801 Harrington published a "*Book of Drawings and Inscriptions*" which contained copies of Inscriptions on the celebrated pillars of Delhi and Allahabad In 1807, Colebrooke published a series of inscriptions and Major Mackenzie published inscriptions on Jain statues at Sravan Belgola. In 1814 Lt Price published a Sanskrit inscription of a Chandela ruler. In 1825 H. H. Wilson published some Sanskrit inscriptions of the rulers of Kanauj and Delhi In 1828, he published a series of forty-three Sanskrit inscriptions found on Mount Abu. In 1835, Wathen published two Valabhi copper-plate inscriptions. In 1836, Prinsep published a long series of facsimiles of ancient inscriptions and this series continued in the volumes of the Journal of the Asiatic society of 1837 and 1838 Many of the Prakrit inscriptions including those of Asoka and Kharvela and of the Sanskrit inscriptions of the Gupta sovereigns were published by him

The enlightened officers continued the work of collecting inscriptions both in North and South India Col Colin Mackenzie collected inscriptions in South India and between

1796 and 1820, his collection of inscriptions rose to 9000. Walter Elliot collected more than 6000 Kannada inscriptions Francis Buchanan Hamilton, Walhen, Col. Jacob and Dr. Bhau Daji continued the work of Collection in different parts. Col Todd collected a number of inscriptions in Rajputana.

To James Prinsep goes the credit of laying the foundation of scientific study of the earliest Indian inscription Wilson, Masson and Prinsep succeeded in the partial decipherment of the Brahmi script on the Greek, Bactrian and Kshatrap and Kushana Coins (Cunningham *A S R* Vol I, P 8) Prinsep succeeded in deciphering the Brahmi and Kharosthi scripts of the Asokan inscription By his death in 1840, Indian epigraphy suffered a heavy loss The decipherment of Brahmi and Kharosthi Scripts put Indian epigraphy on a sound foundation Search for inscriptions continued unabated and besides European savants, Indian Scholars like Bal Gangadhar Sastri, Bhagwan Lal, Telang, Bhandarkar & others devoted themselves to the collection and study of epigraphical records Drs Buhler, Fleet, Hultzsch, Hoernle, Pargiter and others helped the growth of Indian epigraphical studies Periodical reports came to be published. In 1847 Dr Bird published his learned Volume of the "*Caves of Western India*", containing cave inscriptions In 1851, Dr Bratt and the Wash brothers were employed by the Directors of East India Company to copy all the known inscriptions from different caves. The impressions taken by them were utilised by Dr. Stevenson. In 1866, a volume of Photographic inscriptions for the Kanarese district was edited by T C Hope. A non-official Journal, *Indian Antiquary*, was started in 1872 and it gave further stimulus to the study and publication of Indian epigraphical records by scholars in and outside India. The appointment of Sir Alexander Cunningham marks a milestone in the history of Indian epigraphy His work in this field is remarkable It is worth noting that his theory of the origin of the Brahmi Script from the Indus Script is now being accepted by a majority of Scholars Cunningham planned three volumes of *Corpus Inscriptionum Indicarium* in the series, the first containing all inscriptions of Asoka the second containing the inscriptions of Indo-Greek and Kshatrapa King and the third containing all the inscriptions of the Gupta sovereigns

and their feudatories The memorandum of James Burgess in 1881 on the collection and publication of historical inscriptions created further interest in Indian epigraphy. In 1881, Burgess, with the help of Bhagwan Lal Indraji, published the inscriptions from Buddhist cave temples of Western India In 1885, he published his *"List of Antiquarian remains in the Bombay Presidency"* Drs Bhagwanlal Indraji, R. G Bhandarkar, J F. Fleet compiled histories of Maharastra, Gujerat and Karnatak on the basis of epigraphic sources. Bhagwanlal travelled throghout India and Nepal and brought to light a large number of inscriptions.

A regular section of epigraphy in Archaeological department was opened in 1883. A separate post of epigraphist was created Dr J F Fleet was appointed to it His study of Indian epigraphy was characterised by his mastery of classical and South Indian languages His article in *Indian Antiquary* (vol 46) aroused interest in the study of Indian epigraphy. In 1885 Burgess secured the appointment of Dr. Hultzsch as Government Epigraphist. Burgess started the publication of a new journal called *Epigraphia Indica* A systematic record of epigraphical records began to be kept. Dr. Fleet's volume on Gupta inscriptions came out in 1888. Dr Hultzsch started a series entitled *South India Inscriptions* and between 1890 and 1903, he published three volumes of the series. Between 1886 and 1904, Rice and his assistant published twelve big volumes of '*Epigraphia Karnatica*". Burnell and Sewell did similar work in respect of Kannada epigraphy. Among the Indian Scholars, who contributed a lot towards the growth of epigraphic studies, are Drs R. G. Bhandarkar, Rajendra Lal Mitra, Bhagwanlal, K P Jayaswal, R. C. Mazumdar, R G. Basak, D C Sircar, late N. G Mazumdar, late N P Chakravarti, Late R D Banerjee, Late D R Bhandarkar, Profs. D B. Disalkar, H D, Sankalia. Late Venkattya and R. Narsingharya, D R Sahni, Hiranand Sastri K N Dikshit, K. V. Ayanagar. Gauri Shanker Ojha, P Acharya, C. R Krishamachari, F. W Thomas, Luders, V. V Mirashi, and a host of others The services of Drs. Buhler and Kielhorn are remarkable. No Indian can forget the devoted services of Dr Buhler (1837-1898) in the cause of Indology. He was a first-rate authority on all

questions of Paleography and his masterly treatises on "*Indian Brahmi Alphabets*" and *Paleography*' are ripened fruits of his epigraphic studies Buhler and Kielhorn were the first to draw the attention of the Indologists to the high literary value of inscriptions Buhler called Bhagwanlal the path finder in the history of Nepal Bhagwanlal finally settled the value of the signs of the ancient numerical system His contributions and study of cave numerals and the interpretation of Kharavel inscription, Nanaghat inscriptions, Andhra coins and the discovery of Mathura lion Capital marked him as one of the best epigraphist that India has produced

Muslim inscriptions were not neglected Denisson Ross was appointed Honorary epigraphist in Persian and Arabic to issue a Muslim series of the Epigraphia Indica In this field, the services of Dr Yazdani, Blochman and a host of others are remarkable Recently Prof Askari has discovered a number of valuable muslim inscriptions in Bihar Besides this, several Indian states brought to light valuable epigraphic materials The papers on important inscriptions contibuted by Scholars are naturally many and in this short compass, it is impossible to estimate the importance of even a few of them Various Indian Journals have published a number of Inscriptions and daily numerous inscriptions are coming to light. The Journals, like *Indian Antiquary*, *Epigraphia Indica* and of other institutes, have been serving the cause of Indian epigraphy with the best possible way and keeping a very high standard of scholarship In monographs on some of the most important Archaeological places like Sanchi, Bodh-Gaya, Nagarjuni Kondai etc , special chapters are devoted to the enumeration and study of the inscriptions found at those places Publications devoted solely to inscriptsons were —(1) *Corpus Inscriptionum Indicarium*, vols 1, 2, 3, (2) *Epigraphia Indica* vols 1 to 27, Annual reports on South Indian Epigraphy, Annu Report of the Archaeological survey—(3) *South Indi Inscriptions*, vols 1 to 12, (4) *Epigraphia Carnatica*, vo 1 to 15, (5) *Epigraphia Indo-Moslemica* (6) *Epigrphia Burmaica* and (7) *Epigraphia Zelonica* etc Epigraphical publications of greater India by Dr. R C Mazumdar may be included in this class Epigraphical series were issued by almost all states in India.

Volumes containing inscriptions of a province or locality have also been published The folowing publications on lists of Inscriptions deserve notice.

(1) *List of North Indian Inscriptions* by Kielhorn and revised by Dr Bhandarkar.

(2) *List of South Indian Inscriptions* by Kielhorn.

(3) *List of Brahmi Inscriptions* by Luders

(4) *List of Burma Inscriptions* by Duroirelle.

(5) *Inscriptions in C P* by Hiralal.

(6) *List of Jain Inscriptions* by Guerinot

(7) *Epitaphs on tombs and monuments* in different provinces

(8) *List of Inscriptions* Copied by the office of the Superintendent for Epigraphy, Madras, since its inception upto 1938

(9) *Subject index* to Anuual Reports on South Indian epigraphy from 1887 to 1936

(10) *Chronological Index of the Pallava Inscription* by Gopalan.

Annual bibliography of Indian Archaeology gives an annual account of the discovery and publication of inscriptions The books of Dr Buhler, Pandit Gaurishanker Ojha, Dr Burnell and Dr Rajbali Pandey are invaluable for the study of the science of epigraphy in India The recent publications of C. Shivamurti's book on Indian Epigraphy and South Indian Scripts is a very useful addition

From a brief survey, given above, it is apparent that nowhere else has epigrapy served history so well as it has done in India. Inscriptions are found engraved on all sorts of objects, but more commonly on those of metal and stone Iron has also been used in the *Mehrauli Pilar inscriptions* Bricks, earthenwares, clay tablets, terracottas and even woodwork come into play As to the language, Prakrit and Sanskrit hold the field. The style ranges from simple to highly ornate Another important feature is the mention of various eras which were in use

in different parts of India. Invaluable service has been rendered to the cause of Indian epigraphy and chronology by L D. Swamikannu Pillai, whose *Indian Ephemeries* (7 volumes, Madras, 1922) is a monumental work and by Miss C Mabel Duff's "*Chronology of ancient India*" and Burgesse's *Chronology of Modern India*". They are very useful for the study of epigraphy. Inspite of all possible efforts, the Indus valley inscriptions still remain an enigma The most comprehensive analysis of this script is perhaps that by G. R Hunter (*Script of Harappa and Mohenjodaro* —London—1934)

Muslim inscriptions are in Arabic, Persian and Urdu. Earliest mosques and temples were decorated with historical epigraphs in Arabic until the close of the 13th Century Persian came to be regularly adopted for epigraphical records at the close of the 13th century A. D Muslim artists confined the outlet of their artistry chiefly to the the art of Calligraphy. Amongst the most notable scripts, mention may be made of Kufic, Naskh, Bihar, Thulth, Nastaliq and Shikasta. Muslim epigrapy has also contributed enormously to the reconstruction of the political, social and religious history of India

II

REFERENCE TO BIHAR IN INSCRIPTIONS NOT INCLUDED IN THIS VOLUME

The present selection of the inscriptions of Bihar does not contain all the inscriptions of Bihar It was neither desirable nor possible. Only inscriptions of Hindu Kings have been included in this volume and even among them, only select inscriptions have been given here That does not mean that other inscriptions are not important For various reasons some of them have not been included here. Besides there are various inscriptions, discovered within and outside Bihar, which throw a good deal of light on the life and condition of the people. Inscriptions and grants issued from different places also throw light on the political and socio-economic history of Bihar and naturally a passing reference to such inscriptions here seems necessary

That the Mauryan rulers of Bihar took great interest in removing people's distress is evident from their inscriptions. The solitude of the state for the well-being of the subject, particularly, in times of distress, is vouched for by a Mauryan inscription at Mahasthan (Bogra-East Bengal) which refers to the famine relief measures such as the distribution of grain from state granaries and advance of loans to the people.

The Hathigumpha inscription is one of the most important sources so far as the history of Bihar is concerned. After the Mauryan period, Kalinga became independent under Kharvela and the Hathigumpha inscription preserves the political and philanthropic activities of the Kalinga ruler. It contains the events of first fourteen years of his reign. In the eighth year of his reign, he sent his army toward the north and sacked the town of Rajgriha. He defeated the Magadhan King Bahastimitra and took back the image of Jain Tirthankara which had been brought to Magadha by Nandaraja. He also took away a good amount of wealth from Anga and Magadha.

The recent excavations at Kumhrar have brought to light a good amount of material relating to the history of Bihar. Besides the discovery of Mauryan pillared hall and other antiquities of the same age, pottery inscriptions have also come to light The writer of these lines was also one of the excavators in 1951 and 1952 when the famous Arogya-Vihara was discovered The discover y of the inscription, containing a refe-rence to the existence of Arogya- Vihara, is remarkable in the sense that hitherto we had no knowledge about it The layers show that Pataliputra had a connected history and its importance went on unabated till the time of the Guptas

There have been various discoveries of our history Niddhanpur copperplates of Bhaskarvarman also refer to the eastermost limit of Bihar, though scholars are not unanimous on this point, One of the inscriptions of the later Guptas, discovered by Dr D C Sircar, (who has also discovered another important inscriptions in Biharshriff in January 1956), throws light on the fact that their rule extended upto Chotanagpur area This inscription has been edited by Dr D C Sircar

The Palas were the rulers of Bihar and Bengal and most of their inscriptions have been included and this volume. The Khalimpur inscription of Dharmapala is important for the study of the history of Bihar. The Script of the inscription may fairly be described as a Magadhan variety of the Nagari alphabet. Dharmapala, when he made this grant, resided at Pataliputra Here we have to remember that the Pala rulers left no stone unturned to look to the well-being of their subjects. Provisions made for the requisites of the Sick, like beds, medicines, etc. is recorded in the Nalanda inscription of Devapala, which is only one of the recorded documents attesting to this kind of philanthrophy.

The family of Yakspal may have laterly found a rival to their power in the Mana princes whose names are available from the Govindapur inscription (Samvat 10 9) of the poet Gangadhar (E. I–III-P 330-42) The origin of the Manas can be carried back to a much earlier period The Dudhapani rock inscription (in the district of Hazaribagh), written in the characters of 8th century A. D., preserve interesting details regarding

The Manas of Magadha

three brothers, Udayamana, Sridhautamana, and Ajitmana, who went on business of trade from Ajodhya to Tamralipti. On their way back home, they stopped at a village called Bhrama asalmali, which belonged to king Adisinha of Magadha (verse–4–5) Udayamana became a favourite of Adisinha who bestowed a charter on him The people too were highly pleased with him and with the approval of the king made him their Raja Subsequently at the request of the inhabitants of two other villages, Nabhutishachandaka and Chingata (verse 20 23) he himself placed his two brothers at the head of their affairs, who were required to act in subordination to him The Manas are never heard of again till after about three centuries when Govindapur inscription associates them with district of Gaya (Western part) Rudramana is credited with having recovered his realm from the hands of his adversaries (verse-24) Perhaps the Manas came into conflict with Yakshapala It seems that the Manas were on friendly terms with the Palas This inscription also throws light on the socio-economic condition and the feudal set up of the age, the lesser chiefs had little more power than the lords of the manor in medieval Europe, though they claimed the proud title of Raja In this connection, this inscription is important because it illustrates means by which quasi-feudal system arose' (The text has been added to this volume)

With the decline of the Palas, scramble for power began. The Gahadawalas of Kanauja took the opportunity of extending their authority into the province of Bihar The Maner plates show that Govindachandra extended his authority upto Patna by 1126 A D His Lar plates of 1146 A D. state that he was residing at Mudgagiri in that year (E I VIII–P. 98) One of his queens was Kumardevi, the daughter of Devarakshit of Pithi, son in-law of Rampala's uncle, Mathanadeva. The Sarnath inscription of Kumardevi throws an illuminating light on the Pithi Kingdom The Pali plate of Govindachandra is important from the historical point of view Epigraphic evidences show that they had some sort of looses way over some parts of Gaya In a remarkable copperplate inscription in Sanskrit and Kannada, issued by the Hoysala King Narasingha III

(1279 A D) it is said that the King granted revenues of a village to the pilgrims of Kasi and to god Sriviseswara for the purpose of enabling pilgrims to Benares (including those from the whole of Karnatak, Telangana, Tulu, Tirhut, Gauda and others) to pay off the tax levied by the Muslim Kings, (Epigraphia Carnatica-XV-71-73) This inscription indicates that the expression "*Turuskadanda*", occuring in certain Gahadwal inscriptions meant a levy imposed by Muslim raiders and rulers (E I. IX 305 XIII 295, XIV. 895)

The actual control of the Senas over Bihar is not yet ascertained and only recently an inscription of Ballalsena has been discovered in the district of Bhagalpur The fact, that Lakshmansena made some grants in Gaya, indicates that he had some sort of loose control over this part No epigraphic evidence is there to support this view One of the early historic references to Gayawal (or Gayal) Brahmanas occurs in in the Saktipur Copperplate of Lakshmanasena in his 6th year i e 1183 (E I XXI- P 211–19) This inscriptions is also taken as one of the sources for the study of Lakshmansena era In this connection the following observations will not be out of place The Gaya inscription of Purushottamsinha, the son of Kamadeva Sinha and grandson of Jayatunga Sinha, of the Kama Country, mentioning Asokchalla the King of Sapadalaksa mountains, to whom Purushottam Sinha was a tributary, is dated in the Nirvana year 1813 (=1269 A D.—Fleet in the *JRAS* 1909, P 347; H C Ray—*Dynastic History of Northern India*—Vol I-P. 383) If the dates in the Bodhgaya inscriptions of Maharaja Asokachalladeva, the lord of the Khasa Kings of Sapadalaksa mountains, are to be assigned to the era which began from Lakh mansena's death, it will be found then that the former was on the throne in 1234 and 1257 A D. The Gaya inscription shown in the Nirvana era will show that he reigned at least upto 1269 . A D —The point is controversial and can not be said to be finally settled.

III
HISTORICAL GEOGRAPHY OF ANCIENT BIHAR.

No serious attempt has been made as yet to present adetaile study of the Historical Geography of Bihar. Stray references are innumerable in various sources hitherto untapped. A short note on the historical Geography and some unsolved problems is appended here to facilitate those who want to take up this work with the help of inscriptions.

The Digvijaya parva of the Mahabharat reveals to us an interesting study of the geography of Bihar. The eastern conquest of Bhimasen refers to "*Gandakana*", probably the region lying near the Gandaki region. References to Girivraja, Mithila, Mudgagiri (Monghyr) and Chotanagpur are also found in abundance. The term "*Kausikikachchaniya*" may refer to well-known river Kausiki.

With regard to Prasii nation, the Greek writers left a good deal of information. According to Strabo, Pliny and Arrian, the inhabitants of Palibothra were called Prasii. (Mcrindle—"*Ancient India as described in classical literature*"-1901-P 77, 42, note. 3). Strabo speaks of the Ganges descending from the Himalayas and on reaching Prayaga, it turns its course eastward to Palibothra. Indications are there to conclude that Prasii territory of the Greeks included the dominions of Magadha. There is some force in the fact that *Gangaridea of* the Greek writers included a portion of modern Bihar. According to saint-, Martin, the Ghonghris of South Bihar should be regarded as the remnants of G *angariaae*. (Martin—*Eastern Idi*- III—532. 534). They probably represent the Rajbansi of Rajmahal hills and the Mal Paharias of Santhal Parganas. These tribes probably corresponded to the Malli or Mandei of Megasthenes. (*Pargiter—Markenday Purana* P. 330 N.—; *Vava Puranæ*—XLV—123.; Mcrindle—*Megasthenes and Arrian*—P. 139; *Indian Antiquary*. VI–P. 127 N. These ethnological speculations favour the theory that considerable portion of the Gangaridae lay in south Bihar,

According to Megasthenes, Gangaridae was remarkable for its vast extent and the largeness of its population. According to Ptolemy, a powerful tribe *Maroundae* must have established itself at the head of the *Gangaridae* delta The *Maroundae* lived along the eastern side of the upper Gangetic course, and their territory, which included Mithila, extended from Gandak to Mahananda and reached the appex of the Gangetic delta (Ptolemy—edited by S. N Mazumdar Sastri).

Pandu is said to have killed Dirgha of the Magadha rastra and subdued the Videhas of Mithila and the rulers of Kasi, Suhma and Pundra The Pandava hero is said to have come to Videha. After conquering Suhma, he overran Girivraja and then encountered Karna of Anga. Having killed the ruler of Modagiri, he came into hostile contact with the king of Pundra and the ruler who dwelt on the bank of the Kausiki Afterwards he conquered Vanga We have no idea about the routes followed in those days. It may be inferred that the place favoured by nature fast developed into an important centre Rajgriha, Gaya, Patna and Mithila were connected with outside and it seems that Buddha must have followed the time-honoured routes

Rhys Davids has pointed out that there were some important trade-routes in the Buddhist period (*Buddhist India*—P. 103) We are acquainted with the following main land routes—(1) Rajgriha to Gandhar. The route from Rajgriha to Kausambi is known to us from Buddha's journey (*Chullavagga* VII 2 5). (2) Rajgriha to Pratis thana Via Kausambi (3) Rajgriha to Kusinagar through Pataliputra, Vaistali, Kusinagar and then to Kapilvastu, Sravasti and Kausambi—(4) Videha via Kashmir to Gandhar, (5) Magadha to Sauvira, (6) Champa to Tamralipti, (6) Mithila to Champa, (7) Mithila to Kapila and Indraprastha, (8) Champa to Varanasi via Patalagama. Tamralipti was an ancient port *Mahabhamsa* (XIX 5) informs us that a branch of the Bodhi tree was carried in a ship from Gaya on the Ganges and brought down to the port (Tamralipti), whence it was sent across to Ceylon. The land and water—routes were known through which communications were maintained between the cities of Magadha and the cities of Northern India on the one hand and Tamralipti on the other.

An inscription of the 8th Century A. D from Hazaribagh district shows how Tamralipti afforded apportunities to fortune-seekers (Vide—Dudhpani Rock Inscription—referred to in Appendix II)

The Pali canonical texts contain a general description of the routes in the Buddhist period Mr B M. Barua has discussed this anceint trade routes in his famous work *"Old Brahmi Inscriptions"* (P 218-220) Buddhaghosa's estimate of distance is supported by the *Jatak-nidana katha* There must have existed various trunk lines and routes, about which we have no definite information Mahabharata mentions the Ganges and the Sone as the two rivers that had to be crossed in travelling in the region of Magadha and the Gorathgiri, from the summit of which one might get a view of Girivraja, the then capital of Magadha (*Sabhaparva*—Chapter 20- verse 29-30, Cf R. K. Chowdhary—*Bihar, the home land of Buddhism*)

Very little is known about the areas of Chotanagpur commonly known as Jharkhand including a portion of Bengal. The expression "Vajir-gadh" or Vajragadh of the Hathigumpha inscription has raised a good deal of controversy and admits of no verification till now (E I VII-124-25, XX. 78) Acording to the Jain Kalpa suah, Mahavira spent sometime in aplace called Panitabhumi, explained by commentators as situated in Vajrabhumi (S B E XXII -P 264. N 4) Dalton equated them with the Bhumija of Jungle Mahals (E· T. Dalton—*Ethnology of Bengal*—P 174) To a great extent his equation seems to be correct The term Jharkhand is applied to a wild and extensive area comprising portions of Bihar and Bengal. Shershah was acquainted with this tract of territory as he carried out his strategic retreat to Rohtasgarh from Gauda in 1538 (Vide—*JBORS*—XV—1929 P xiii). Perhaps the same route was followed by Mir Jumla during his pursuit of Shuja in 1659, and the Marathas under Balaji Rao in 1742-3. (Ibid-555, Qanungo—*Shershah*, J N Sarkar—*Mir-Jumla*—; Elliot-IV 367, Beveridge—*Akbarnama*-I-334). Thus it appears that there wa no regular line of communication in ancient days from Jharkhand to the civilised World.

During the reign of Akbar, there was a separate Subah of

Bihar. The Sarkar of Purnea extended as far as Mahananda. The fortifications defending the passes of Garhi stood at the boundary between the Sarkar of Monghyr and the Sarkar of Lakhanauti. The importance of Garhi from the strategic point of view is demonstrated in the accounts of military operations that took place between Mahmud Shah and Sherkhan. The ancient name of Rajmahal has also come to light from epigraphic records. K. N. Dikshit suggested that that considerable portions of *Gangaridae* lay in South Bihar. Kankagrama is represented by modern Kankjol (E. I. XXI-P. 214). Gladwin calls it Gungjook (Aini-Akbari—1880-II. 178). Cunnigham identified with Rajmahal. (A. S. R. XV. P. 37; Cunningham-*Ancient Geography of India*—P. 548). He says that Rajmahal was originally Kankjol "which was once the headquarters of an extensive province, including the whole of the present district of Rajmahal and a large tract of country which is now on the east of the Ganges, but which in former days was on its west bank". Part of the trans-Gangetic Kankjol is in the Purnea district and a part in the Malda district. Kajangala or Rajmahal, formerly called Ag mahal (JASB—1872—P.218), was visited by Hiuentsang who called it Ka—Chu—Wen—K'-i-Lo. From here he went to Pundravardhana.

The discovery of the Niddhanpur copperplate brought to the fore a number of conclusions regarding the topography of the grant. The assignments formed out of the silts of the Kansiki and the Ganga (Lines 126-132) and the area, denoted by the grant, was bounded on the east by the Suska-Kausiki and on the west by Ganginika. These are the internal data from which real guidance is to be sought in solving the geographical problem connected with the grant. The Markandeya Purana refers to Kausiki after mentioning the Gandaki as flowing from the slopes of the Himalayas. The Mahabharata and the Vayu Purana are also aware of the Kausiki (Bhagwata Purana - 1-18-36; V 19,18; X 79.9; Matsya Purana 114, 22; 163.60; Brahmanda - II. 12.15; Vayu - 45 97 etc. For Kausiki & Gandaki—See Dikshitar-*Puranic Index*—I.). In Mahbharata, the name Kausiki is preceded by the expression Trisotha (Vana - Parva-222/14231). We have a reference to

Sapta -Kausiki in Sanskrit works. (Writer's article - in the J B R S—XLI - Part III; *Quarterl Journal of the Geographical Society*, London, XIX,345; *Eastern India* vol III -15). It can be ascertained with some amount of certainty that scene of this grant was the eastern portion of Purnea district (K L. Barua *Early History of Kamrupa*, P 5) near an old channel of the Kosi-river noticed by Rennell. It must be located somewhere between the boundaries of Bengal and Bihar.

Topographical materials are not lacking in the inscriptions of Bihar. Almost all the important inscriptions contain the name of the village or the vithi or the Visaya and so on but most by them have not been identified or correctly located. To give an example of a few only—The Nandapur inscription refers to Ambilagram —agrahara,, village Jangoyika Nanda-vithi and Khatapuran - agrahara (E I. XXIV - P.43-47) and these have been identified with villages in the Dinajpur District. The identification is open to controversy. The Kaksa visaya of the Bhagalpur copperplate and many more such names are unidentified. It is hoped that with the collected inscriptions of Bihar, in a volume, scholars will come forward to take up this work. The exact topographical study of Bihar can be complete only with the help of epigraphic study A list of ancient towns and villages of Bihar, with short notes, is appeaed below to facilitate the task of readers and scholar.

Ambapalivana—a gift from Ambapali to Buddha in Vaishali (Digha - II. 94).

Ambalatthika—a Buddhist site near about Rajgriha, (Digha I. 1)

Ambasanda—situated to the east of Rajgriha (Digha-II. 263)

Ambavana—a mango orchard in Rajgriha (Digha I.47,49.)

Andhakavinda—somewhere in Magadha, connected by a Rajgriha with a cart Road. It was here that Buddha once lived and uttered some verses in the presence of Brahma Sahampati (*Sanyukta* - 1.154; *Mahavagga* 1. 109)

Anga - One of the sixteen Mahajanapadas. It was a very and prosperous city Referred to in the *Atharyaveda* along with

Magadhas, Mujavantas and Gandhari and despised as Vratyas. The *Aiterega Brahmana* mentions one Anga Vairocana (VIII 22). According to the Mahabharat, the Anga race descended from Dirghatamas by Sudesna, wife of Bali (1 104) Pargiter regards them as a non-Arvan people that came over-sea to eastern India (J R. A. S 1908-P652) The Belwa copperplate of Bhojavarman refers to Anga. The territory of Anga is mentioned in the Rewal stone Inscription, Sarnath inscription of Kumardevi, Nilgund stone Inscription of Amoghvarsha and in Deoli grant of Krishna III (E I. XXIV? IX 311, VI. 103; and V. 193)

Pargiter hold that the Anavas held all east Bihar and Orissa His statement is not supported by any convincing data. It corresponded to the modern districts of Bhagalpur and Monghyr Champa was the capital of Anga The Buddhist literature and the Mahabharat contain innumerable references about Anga It was here that the Buddha was compelled to prescribe the use of slippers by the monks Champa was a big town Mahavira spent three rainy seasons here It was sacred place of the Jains The river named Champa formed the boundary between Anga and Magadha. Fahien visited this country and so did Hiuentsang. He saw monasteries mostly in ruins and there were more than 200 Hinayana an moks

In the kingdom of Anga, there were many towns and hermitages, such as Apana and Bhaddiyanagar, where Visakha. the daughter of Sumanadevi, lived. The way from Bhaddiya to Apana lay through Anguttarapa *Samyukta*-V-225-26, *Dhammapada* commentary—1 384 ff, *Vinaya*-1-243 ff,(*Dhammapadathha Katha* - III-363). Apana was a city in the Anguttarapa country (probably its capital). The Buddha once visited with 1250 marks and the whole company was entertined by the Jatila Keniya (Vinay-1.245). From Apana he went on to Kusinara (Ibid 247) It was a township of the Angas and Buddha is mentioned as having stayed there with Sariputta. Several Suttas were preached here among them Potaliya Sutta, the Latukikopama Sutta (to Udayi), the Sela Sutta (Sela) and the Apana sutta. Apana was a Brahmin village and was the home of the Elder Sela, converted by Buddha. According to

Buddhaghose, Apana had 20,000 bazars. Near the village was river Mahi (G P Malalasekhar—"*Dictionary of Pali Proper names*" I 277. *Majjhima* I-339, II - 146, *Sutta Nipata* - P-102-112 *Samyukta* - V 225 - 27, *Theragatha Commentory* II 47; *Majjhima Commentary* II-586) Bhaddiya was a city in the Anga Kingdom (*Dhammapattha Katha* I-384, III-363) Anguttarapa was a country north of the river Mahi on the other side of the river. From Bhaddiya he went on to Anguttarapa and thence to Apana. Anguttarapa corresponded with north Monghyr and Saharsa. There was another town of Anga known as Assapura visited by Buddha (Vide-B C Law- "*Historical Geography of Ancient India*"—P. 204 H)

Antaragiri In the Rajmahal Hills in the district of Santhal Parganas. (Pargiter - *Markandeya Puranas*—P 325)

Aphsad—the site where from the inscription of Adityasena was discovered A village near the right bank of Sakri river in the Gaya district. (*C I I*—III)

Ahiari—Traditionally known as the site of sage Gautama.

Amauna—The existence of the Maukharis as an independent power has been referred to in a copperplate grant at Amauna in the Gaya district It was issued by Kumaramatya Maharaj Nandan in 232 (=551-552 A.D.)

Agamkuan—Associated with Asoka.

Asuragarh—An ancient site in the district of Darbhanga —a same place of this name of historical importance in the district of Purnea. Punch marked coins were discovered here.

Benigarha—A historical site in the district of Purnea.

Bir - bandh—Is a long embackment that follows the course of Daus river in the parganas of Dhaphar and Harwat. It seems to have been a fortification or an embankment to prevent Koshi and ran upto Tilyuya (Vide-Annals-writers article on the "*Karnatas of Mithila*" XXXV)

Baranipur—Is about 15 miles from Madhipura to the South. There are ruins of a fort, which is said to have been the residence of king Virat. A temple of chandi is very famous

in its neighbourhood in Ghazipita. Also associated with the name of a village in the district of Darbhanga. (B. C. Law—Op. cit-P. 212].

Bangaon—a village in the district of Saharsa. Bangaon, along with Mahisi and Chainpur, is a very ancient village. An ancient Buddhist stupa was unearthed here and some punch marked coins were also discovered. Recently an inscription of Vigrahpala III was discovered.

Bandhughata - It mentions the name of twelve governors or tributary chief. They held the fort of Rohtas between 1194A. D, the date of Raja Jaichandra of Kanauj and 1538 A. D, the capture of the fort from the hands of the Hindu Raja by Shershah.

Bishphi—A few miles from Madhubani the birth place of Vidyapati

Basudevapur.—A village ten miles east of Madhubani—an important centre of the Rajput kingdoms, important persons were Bhara and Gandha. The Gandhavariya Rajputs lived there.

Bhaura.—And old site of Mithila.

Balirajagarh.—In the district of Darbhanga. There are remains of a fort known as the Garha of Raja Bali. The rampart is still intact and the entire area deserves careful excavation. The area is dotted with mounds.

Bheet Bhagwanpur.—An important ancient site in the district of Darbhanga full of antiquarian remains including an inscription of Malladeva (vide—annals—XXXV)

Bahera.—Full of ancient mounds. Recent excavations have brought to light the existence of a very good temple—perhaps the only specimen of a temple architecture in Mithila (Vide Writers' unpublished report on the excavation).

Bhagirathpur —Recent excavations have brought to light an inscription of Kamsanarayan (Vide—Writer's article).

Boram Dih —Is an ancient Buddhist site in the Darbhanga strict.

Bahuputta.—It was a Caitya in Vaishali.

Baidyanath—Also called Harddapitha. It is one of the famous temples of Bihar. (*Shivapurana* Chapter 4; *Padmapurana*—Chapter 2; *JASB*—1883 P. 164).

Baunsi.—In the district of Bhagalpur. It is an old place.

Barabar.—In the district of Gaya. There is an inscription recording the gift of the cave to the Ajivikas by Asoka and Dasratha

Baranark.—The Deo-Barnak inscription of Jivitagupta II refers to ancient village Varunika, 25 miles South West of Arrah (*C. I. I.* III.)

Basarh.—20 miles of North West of Hajipur. It is identified with Vaishali.

Beluvagama—A village in Vaishali.

Bhandagama.—Situated in the Vajji country.

Bhojpura.—Two miles north of Dumaraon in Arrah district. It is an ancient site.

Bhiknapahari—It is regarded as the site of prince Mahendra's hermitage.

Bodh-Gaya.—Its ancient name is Uruvela. It is called Buddh-Gaya because Gautama Buddha attained perfect enlightenment here. The Bodh-Gaya inscription of Mahanama mentions the famous Buddhist Site at Bodh-Gaya (C. I. I, III. 274). (Writer's—'*Bihar, the homeland of Buddhism*" Section on Gaya). We find votive erections of the time of the neo-Mitra kings—Kausikiputra Indragnimitra and Brahmamitra. The remnants are (a) a sculptured railing of sandstone enclosing the Bo-tree, (b) Small pillared open stone chamber, (c) pillared open shade with a flat roof containing a high platform of brick with lotus representation of the Buddha's footsteps. Another neo-Mitra king (First Century B. C.) Brahmamitra's wife has left an inscription on Yaksha pillar. A veiled reference to a Tanric divinity "Uru Nila Padma" may have been referred to in an inscription of Nayapala at Krishnadwarika temple.

Champa—Champa river formed the boundary between Anga and Magadha.—It was formely known by name of Malini

Kalidasa refers to it in *Abhijnan Sakuntalam* (Act-III),. Champapur was the capital of Anga. Gosala, the founder of Ajvikaism, frequented Champapur Stories about it are preserved in the Jain literature. There was a Sanghram here.

Chandimau.—A village in the Bihar-subdivision of Patna district. Various images and inscriptions have been discovered from this place. (*ASR*—1911-12—P- 161).

Chinnamasta—An old religious place in Hazaribagh.

Corapata.—A hill near Rajgriha (Digh. II, P. 116).

Dhanukha—Near Janakpura in village Kusum, is said to have the bow of Shiva, about 25 yards long, which was broken by Ramchandra,

Dhamdaha—Is one of the oldest villages in the district of Purnea Colebrooke noted about it as follows—

गौरी स्वेद समुद्र भवाद् भुत नदी तीरे तरे सुप्रभे
श्री मत्पण्डित मण्डितो धम- ५हा ग्रामो महान् राजते ॥

Dharmapura.—Is an old pargana in the district of Purnea.

Deokali—11 miles west of Sitamarhi containing the fort of king Drupad (*ASR*—XVI—29-30).

Dekuli—Said to be the headquarter of Raja Deva Singh It is near Laheriasarai. There is a big Mahadeva temple.

Durbasa-asrama—In Colong in the District of Bhagalpur (Martin—*Eastern India*-II 167, *JASB*-19.9-P. 10).

Eknala—An important hill to the South of the hills of Rajgriha

Girjasthan—Situated in village Phulhar about 7 miles from Janakpur Road Station. Janki used to worship Parvati here

Gunariya and Ramgaya—The loss of Pala dominions can be shown from other inscriptions in the Gaya district. An image inscription of king Mahendrapala, dated 9th year, has been unearthed at Gunariya and the name of Mahendrapala has

also been found in an inscription on a stone slabo n the walls of the Shiva temple at Ramgaya

Ghezan —The sculptures of Ghezan and Gunariya are remarkable

Govindapur.—An inscription at Govindapur, dated 1137-38, refers to Sakaldipi Brahmans in the time of the Palas. (E. I II P. 330).

Gaibinath —A Siva temple on a hill in the Ganges in Sultanganj (Bhagalpur)

Gaggara.— A tank in Champa where the Master taught the people his doctrine— (*JASB*—1914—P. 335).

Gautmasrama —Situated near Janakpura—(See *Abiari*).

Gaya and Gayasisa —(See *Bodhgaya*)—The fire sermon was delivered here by the Master at Gayasisa Here the Master also gave a discourse on the intuitive knowledge A monastery was built by prince Ajatsatru.

Ghosravana —Seven miles South-West of Bihar It was the site of an old Buddhist settlement. A temple was built here by Viradeva who was patronised by Devapala (*ASI*-I JASB—XLI—1872).

Ginjakavasatha —It was at Nadika near Pataliputra.

Gopika —Largest cave in the Nagarjunihill Contains an inscription recording the dedication of the cave to the Ajivikas by Dasratha.

Gorathagiri —It is the modern Barabar Hills (*JBORS*—I. 162, *Sabhaparva*-XX) Stormed by king Kharvela of Kalinga.

Gosingasalvana —A forest tract near Nadika

Gomatka —A caitya or shrine in Vaishali

Gupteshwar.—In Shahabad district.

Halthigama —In the Vajji country. Buddha passed through it on his journey from Rajgriha to Kusinara

Hajipur —Founded by Haji Illiyas—a Gupta coin hoard was discovered near about this place.

Hati —An important centre of Kirtaniya actors in Mithila-Associated with old tales and traditions.

Hiranyaparvata.—Generally with Monghyr hills. Its limit may be fixed as extending from Lakhisarai to Sultanganj on the Ganges in the North and from the western end of the Parsvanath hills to the junctions of river Barakar and Damuda in the South.

Indakutla.—A hill near Rajgriha, residence of Yakkha Indaka.

Indasala—guha.—Somewhere between Rajgriha and Magadha.

Isigillipassa.—One of the five hills encircling Rajgriha.

Ilkhori.—Is in the district of Hazaribagh. An inscription of king Mahendrapala on an image of Tara idol was discovered here (*A.S.R.*—1920-21. P. 35).

Jauridih.—Is in the district of Muzaffarpur. It is a famous old site where two bronze statues had inscriptions of Mahipala's reign (*A S.R.*—XVI—P 84-88.).

Jarahatiya—It has the famous tank of the Yajna. Here 1400 Maithil mimansakas alone were present in the reign of Bhairava Sinha Oinawara (15th century).

Jayanagar—(Darbhanga)—Is the present terminus of N. E. Rly. Remains of the old fort built by Alauddin Hussain Shah of Bengal made from Kamrupa to Bettiah to resist the inroads of hill tribes.

Janakpur—Ancient capital of Mithila It is described in glowing terms in the Epics, the Puranas and the Jatakas.

Jayanagar.—In the district of Monghyr—Four lines have been inscribed on the pedestal of a Buddhist Statue at Jaynagar, near Lakhisarai. This inscription informs that Madanpala about 1154 A. D. recovered Monghyr from the Gahadwals.

Jahnu-asrama.—hermitage of Sage Jahnu situated at Sultanganj. The temple of Gaibinath Mahadeva, which was once the site of this hermitage, was situated on rock within the Ganges. The Ganges, on her way to the ocean, was quatted down in drought by the sage when interrupted in his meditatation by the rush of waters.

Kajangala.—The extensive hill tract to the east of Anga and extended from Ganges in the North-East to the Suvarnarekha in the South-East. It was a Brahmin village and the birth place of Nagasena (*Milindapanho*—P. 10). Buddha also Visited this place (*Anguttar*—V. 54).

(*Majjhima*—III. 298).

It is somewhere in the Rajmahal district.

Kalvalgama.—This village was in Magadha (Dhammapada *Commentary*—I. 96).

Karnagarh.—Is in Bhagalpur—Monghyr.

Karusha.—Situated in the Shahabad district. (Vide—Martin—*Eastern India*—I. 405). An inscription discovered at Masar in the Shahabad district calls this territory as Karushadesa, (*A.S.*R. III 67—71). Buxar is referred to as situated in Karushadesa (*Brahmanda Purana*—Purvakhand—Chapter 5). It is also mentioned in the *Arthasastra* and *Harshacharita*.

Kausiki.—An old river (see discussion on Niddhanpur plate) in North Bihar.

Kurkihara (Kukkutipadagiri).—16 miles east of Gaya. Two hundred and twenty six images with inscription on most of them were discovered.

Kapileswarasthna.—A shiva temple in Korahi near Janakpur said to have been founded by Kapil, the propounder of Sankhya.

Kakaraur.—In the district of Darbhanga—is said to be asram of Kapila.

Kabar Tal. (Jaymangalgarh)—In the district of Monghyr. It is ancient site (G. D College Bulletin No. 2).

Kausikasrama.—In the Madhipura subdivision.

Kharagpur hills—In the district of Monghyr (*JASB*—XXI).

Khanumata.—A prosperous Brahmin village in Magadha.

Kotigama.—A village of the Vajjians.

Kotisila.—A Tirtha in Magadha.

Krimila.—The Capital of Krmi (*Brahmanda* P. III. 22, Vayu 99. 22). The Nalanda plate of Samudragupta refers to it as a Visaya, also mentioned in the Monghyr grant of Devapala (E I XXV) and also in an inscription of Dharmpala and the Naulagarh Inscription of Vigrahpala III (*G D College-Bulletin*-No 1)

Kariyon (Darbhanga).—Birth place of Udayanacharya.

Kukutarama.—Monastery at Pataliputra, said to have been built by Asoka.

Kumhrar.—It is the site of the Pataliputra excavations. Near this site is Bulandibag—an old si e of the Mauryan age.

Kamaldah.—Near Gulzarbag. One of the temples here has an inscription bearing the name of "*Pataliputra*".

Laithivana (Yastivana)—Is in the district of Gaya. Here Bimbisar was converted. It was in the outskirts of Rajgriha.

Lauriya-Nandan garh.—Is in the district of Champaran and is well-known for Asokan pillar It is the meeting point of two principal routes leading to Nepal border. (*ASR*—1936-7, 1935-36;)

Macalagama.—A village in Magadha.

Magadha.—(For details See B. C. Law—"*Magadhas in Ancient India*"—) mentioned in Panini and Patanjali and also Kalidasa Rgbubhamsa-1-31) It is mentioned in the *Bhagwata Purana* and the Bhabru Edict of Asoka, in the Hathigumpha inscription and in a number of later inscriptions. The inscription of Jayadeva at Katmandu refers to the grand daughter of the great Adityasena, King of Magadha —also mentioned in the Aihole inscription of Chamunda, Sirur inscription of the time of Amoghavarsa and also in the Nilgund inscriptions

Mallaparvata.—Parsvanath hill in Hazaribagh—It is the mount Maleus of the Greeks (Mcrinde-P 63 139)

Mandar Hill.—An old hill in the district of Bhagalpur.

Mangaraon.—In Shahabad where an inscription of Visnugupta's time was discovered (*E. I.* XXVI 241).

Masar.—In the Shahabad district Visited by Hiuentsang.

Mesika.—A village in the Krimila Visaya

Mithila.—(B C Law—"*Tribes in Ancient India*" and other works) One of the earliest centres of Aryan Civilisation in the east (Law-*Historical geography*—PP. 236—239).

Mudgagiri.—(See also Anga)—mentioned in the Monghyr Copper plate of Devapala—site of Pala kings (*ASR*—XV).

Mangarauni.—In the district of Darbhanga-and birthplace of Ganges, the founder of Navya-nyaya

Mundeswaritemple.—Is a small temple, not far from Ramgarh, a village about seven miles south west of Bhabua sub-division The Gupta characters suggest the presence of figures in the Gupta age

Maniyar Matha.—Originally the name of a Jaina Sanctuary. Many interesting antiquities have come out It is in Rajgir.

Nagarbhukti.—Referred in Pala Inscriptions (E. I. XXIII. P 291) and is identified with modern Patna.

Nandapar.—In the district of Monghyr Copperplate Inscription of Buddhagupta refers to Nandapura (E. I. XXIII—P.53)

Nagvana.—In the countries of Vrijjians-

Nagarjuni hills.—Inscription of Anantvarman mentions it. They are in Gaya.

Nalakagama.—A village in Magadha where Sariputta died.

Nalanda.—The famous University of ancient India (Vide—Writer's *Bihar-the homeland of Buddhism*".)

Nanpura.—In the Sitamarhi sub-division—associated with the Karnata Kingdom of Nanyadeva

Palamaka.—The Nalanda grant of Devapal mentions this in the Gaya Visaya (*E I.* XVII—P. 318).

Papaharini.—A hill in Baunsi—a tank was excavated here by Konadevi, wife of Adityasena (*C I- I.* III. 211).

Parsvanatha.—A Jain Hill site in Hazaribagh.

Pataliputra —Capital of Magadh; Visited by Megasthenese, Fahien, Hiuentsang and a host of other foreign travellers. Its ancient name were Kusumapur and Pushapapur. (Law *Geography*—P. 349-51)—Also famous in Jain tradition.

Patharghata.—Is in the district of Bhagalpur. Supposed to be the site of ancient University of Vikramsila.

Pavapuri.—A Jain religious centre in the district of Patna.

Pravargiri (Gaya)—referred to in the inscription of Avantivarman (*C. I. I.* III)

Pandaul (Darbhanga)—There are remains of an ancient fort, said to belong to the Pandavas of Mahabharat.

Rajagriha (Patna)—(For details-see B. C. Law—"*Rajgriha in Ancient literature*") It is famous in the history of Buddha and Buddhism. It is the ancient capital of Magadha. Here Buddha prescribed several sets of seven conditions of welfare for the Buddhist fraternity Jivaka, the eminent physician, was an inhabitant of this place. It was also associated with the development of Jainism (A Ghosh—"*A Guide to Rajgir*"; Writer's—"*Bihar*', Cf "*Siddhartha*" (Hindi)). It also occurs in Ludder's List No. 1345.

Rajmahal—Is in the district of Santhal Pargans. It is mentioned in the Mahabharat, known as Kalakvana in Pataljali Some important battles were fought near this place.

Rampurva.—In the Champaran district well known for Asoka pillar in 1877 by Carlleyle (JRAS—1908).

Revatika A village in the Gaya Visaya mentioned in the copperplate of Samadragupta (C. I. I III)

Rohitagiri (Shahabad)—Sasanka's inscribed seal discovered here. Another inscription of Pratapadhavala was found here. The Chandras were the rules of this place (N. G Mazumdar *Inscription of Bengal*—Vol–III–P 2) The Tungas of Orissa came from Rohtas (*Indian Historical quarterly*—II. 655)

Rsyasrngasrama.—In the district of Bhagalpur and Monghyr. According to the Mahabharat, it is said to have been situated

not far from Kosi river (*Wanaparva*—110 —Also identified with Singheswar in Madhipura subdivision.

Rajauli. (Gaya)—An inscribed stone has been found in the Jungle. The script of the inscription has not yet been deciphered.

Sattapani Cave—(Rajgriha)—The first Buddhist council was held here.

Salindiya.—A Brahmin village east of Rajgriha.

Sanvatya.—A village in the Gaya district. (*Mahabharat*—II 48. 15).

Senanigama —One of the Magadha villages.

Shahpur(Bihar-Patna)—Stone image inscription of Adityasena was discovered.

Srinagar bhukti.—Identified with Patna.

Sultanganj (Bhagalpur)—remains of Buddhist monasteris and stupa. Site of famous Ajgaibinath Mahadeva (See-*Jahnu-asram*.

Sasaram.—Asoka's inscription in a small cave. It contains one of the earliest minor rock edicts of Asoka.

Simraon.—Capital of the first Karnata king of Mithila, Nanyadeva Ruins are seen even today. Described by the Tibetan traveller Dharmaswamin.

Sitamarhi.—Tradition associates it with Sita.

Sarisava (Darbhanga)—is an important ancient place.

Sauratha (Darbhanga)—ancient site containing some unexcavated mounds (ASR XVI. 94).

Tilothu (Shahabad)—Another inscription of Pratapadhavala dated 1169 A. D. discovered here.

Tarachandi Hill—(Shahabad)—Inscription of Pratapadhaval who was a local chieftain and a contemporary of Jaychandra of Kanauja.

Tharhi (Andhra-therhi) —in Darbhanga district. Here an inscription of the first Karnat king, Nanyadeva, was found.

Tetrawana (Bihar subdivision)—an old Buddhist site (*ASR*—XI)

Tirabhukti—Earliest reference found in the Gupta records (ASR—VI)

Udumbarpura—A city in Magadha-Janpada

Ulren (Monghyr)—an ancient site containing several Buddhistic remains

Urvela—It was in Magadha (in Gaya)

Uchchaitha (Darbhanga)—a very ancient site Some interesting antiquities have come to light recently.

Vaisali.—The famous Lichchavi Capital (Vide-Writer's "**Bihar**").

Valukarama.—Here the second Buddhist council was held.

Vatasvana—Identified with Bathan (ASR-VIII)

Vethadipa—(Arrah)—Visited by Hiuentsang

Vikramsila—The site of an old Buddhist University (See-Sammadar—"*The Glories of Magadha*")

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2 Ashoka's Inscriptions

(C. 3rd Century B.C. 244 B. C.)

(a) Fifth Pillar Edict—Rampurva Version (Dist. Champaran)

Line 1) देवानंपिये पियदसि लाज हेवं आह । सडुवीसति (व) साभिसितेन मे इमानि पि जातानि अवध्यानि कटानि । सेयथ

(2) सुके सालिक अलुने चकवाके हंसे नंदीमुखे गेलाटे जतूका अंबा-कपिलिक दुलि अनठिक मछे वेदवेयके

(3) गंगा-पुपुटके संकुज-मछे कफट-सेयके पंन-ससे सिमले संडके ओक पिंडे पलसते सेत-कपोते

(4) गाम-कपोते सवे चतुपदे ये पटिभोगं नो एति न च खादियति । अजका नानि एलका च सूकली च गभिनीव

(5) पायमीना व अवध्य पोतके च कानि आसंमासिके । वधि कुकुटे नो कट विये । तुसे सजीवे नो झापयितविये ।

(6) दावे अनठाये व विहिसाये व नो झापयितविये । जीवेन जीवे नो पुसितविये । तीसु चातुंमा (सी) सु तिस्यं पुंनमासिय

(7) तिनि दिवसानि चावुदसं पंनडसं पटि पदं धुवाये च अनु-पोसथं मछे अवध्ये नो पि विकेतविये । एतानि येव

(8) दिवसानि नाग-वनसि केवट-भोगसि यानि अंनानि पि जीव-निकायानि नो हंतवियानि । अठमि पखाये चावुदसाये

(9) पंनऽसाय तिसाये पुनावसुने तीसु चातुंमासीसु सुदिवसाये गोने नो निलखितविये। अजके एलके सूकले

(10) एवापि अंने नीलखियति नो नीलखितविये । तिसाये पुनावसुने चातुंमासिये चातुंमास-पखाय अस्वस गोनस

(11) लखने नो कटविये। याव सडुवीसति-वसाभिसितेन मे एताये अंतलिकाये पंनवीसति बंधन-मोखानि कटानि ॥

[b] Sixth Pillar Edict Rampurva Version (244 B. C.)

Line (1) देवानं पिये पियदसि लाज हेवं आह। दुवाऽस-वसाभिसितेन मे धंमलिपि लिखापित लोकस हित-सुखाये। से तं अपहट

(2) तं तं धंम-वढि पापोव। हेवं लोकस हित-सुखे ति पटि-वेखामि अथ इयं नातिसु हेवं पत्यासंनेसु हेवं अपकठेसु किंमं कानि

(3) सुखं आवहामी ति तथा च विदहामि। हेमेव सव- (नि) कायेसु पटिवेखामि। सव-पासंडा पि मे पूजित विवधाय पूजाय। ए चु इयं

(4) अतन पचूपगमने से मे मोख्य-मुते। सडुवीस [ति]-वसाभिसितेन मे इयं धंम-लिपि लिखापिति ॥

[c] Barabar Cave Hill Inscriptions

(1) लाजिना पियदसिना दुवाऽस-वसा [भिसितेना]
[इयं] [निगोह] -कुभा दि [ना] [आजीविकेहि]।

(2) लाजिना पियदसिना दुवा-
ऽस-वसाभि सितेनाइयं

कुभाखलतिक-पवतसि
दिना [आजीवि] केहि ।।

(3) लाजा पियदसी एकुनवी-
सति-वसा-[भि] सिते । ज [लघो]-
[सागम] थात [मे] इ [यं] [कुभा]
सुपि [ये] ख [लतिकपवतसि] [दि]
ना ।

[d] Nagarjuni Hill Cave Inscription of Dasratha

I

(1) वहियक कुभा दषलथेन देवानं पियेना
(2) आनंत लियं अभिषितेना [आजीविकेहि]
(3) भदंतेहि वाष-निषिदियाये निषिठे
(4) आ-चंदम-षूलियं [।।]

II

(1) गोपिका कुभा दपलथेना देवानंपि-
(2) येना आनंतलियं अभिपितेना आजी-
(3) विकेहि भदंतेहि वाष-निसिदियाये
(4) निसिठा आ-चंदम-षूलियं [।।]

III

(1) वडथिका कुभा दषलथेना देवानं-
(2) पियेना आनंतलियं अभिषितेना आ-
(3) जीविकेहि भदंतेहि वाष निषिदियाये
(4) निपिठा आ-चंदम-षूलियं [।।]

3 Rajgir Inscriptions

(A) Maniyar natha Inscriptions

i) पर्वतो विपुल

ii) राजा श्रेणिक

(B) मनिनाग श्रेणिक भगिनी सुमागधा-

Note :—Written in **Kushan** character of the First century A. D.

[C] Giriyak Image Inscription, Samvat 42

Line (1) ओं देवधरमोयम् दानपति माथुर

(2) वनिक साधु श्रीकर साधु दा-

(3) —गोनमतस्य सं-४२

[D] Sonbhandar Cave Inscription
(C. 3-4th Century A.D.)

Line (1) निर्वाणलाभाय तपस्वी योग्ये शुभेगुहेऽर्हत्प्रतिमा प्रतिष्ठे

(२) आचार्य रत्नं मुनि वैरदेवः विमुक्तयेऽकार यद्दीर्घतेजाः ॥

Note :—There are various shell character inscriptions at Rajgir

4 Gupta Inscriptions

[A] Nalanda Copper-plate Inscription of Samudragupta—Year 5 (C. 4th Century A.D.)

(1) ॉ स्वस्ति [।] महानौ-हस्त्यश्व-जयस्कन्धावारानन्दपुर-वासका [त्स र्व्वरा- [जोच्छे] तु [:] पृथिव्यामप्रतिरथस्य चतुरुदधि -सालि [लास्वा]-

(2) दित-यशसो धनद-वरुणे [न्द्रा] न्त (कः)-समस्य कृतान्त-परशोर्न्यायागतानेक-गो-हिरण्य-कोटि-प्रदस्य चिरोत्स [न्ना]-

(3) श्वमेधाहर्तुर्म्महाराज- श्री गु(प्त)-प्रपौत्रस्य महाराज-श्री घटोत्कच-पौत्रस्य महारा- (जाधि) राज-(श्री चन्द्रगुप्त)-पुत्र-

(4) स्य लिच्छवी-दौहि (त्र) स्य महादेव्याङ्कुमार देव्यामुत्पन्न ऽ परमभा(गवतो महाराजधिराज-श्री समुद्रगु)प्तः तावि (गु ण्य)(?)

(5) वै (पयिक) भद्रपुष्करक ग्राम-क्रिमिलावैषयिक पू (र्णना ?) ग ग्रा [म (योः)] (ब्राह्मण-पुरोग) ग्राम-व (ल) त्कौशभ्या (?) माह (।)

(6) एव (ं) चाह विदितम्बो भवत्वेपौ ग्रा (मौ) (मया) (मा) तापित्रोरा (त्मनश्च) पु (ण्याभिवृद्ध) ये जयभट्टिस्वामिने

(7) (सोपरि) करो (द्दे शेनाग्र) हा (रत्वे) नाति सृष्टः (।) तद्युष्माभिर (स्य)

(8) त्रैविद्यस्यं श्रोतव्यमाज्ञा च कर्त्त (वया) (स) र्व्वे (च) (स) मुचिताग्रा (म) प्रत्या (या) मेय-हिरण्यादयो देया न चेत प्र-

(9) (भू) त्यनेन त्रै (वि) धेनान्य-ग्रामादि-करद-कुटुम्बि- (कारुक) ादय ⌣ प्रवेश (यित) व्या (म) न्यथ (ा) नियतमाग्र-हाराक्षेपः

(10) (स्य) ादिति ॥ सम्बत् ५ माघ-दि २ निवद्धः

(11) अनुग्रामाक्षपटलाधि (कृत) -महापीलूपति-महावलाधि (कृ) त-गोपस्वाम (य) ादेश-लिखितः (।)

(12) (कुमा) र-श्री-चन्द्रगुप्तः ॥

[B] Gaya Copper-plate Inscription of Samudragupta-year 9

(1) ॰ स्वस्ति (॥) महानौ-हस्त्यश्व जयस्कन्धवारा जायोद्धया-वासकात्सर्व्व- राजोच्छेतुपृ-

(2) -थिव्यामप्रतिरथस्य चतुरुदधि-सलिलास्वादित-यश (सो) धनद-वरुणेन्द्रा

(3) न्तक-समस्य कृतान्त - परशोर्न्यायागतानेक-गो-हिरण्य-कोटि-प्रदस्य चिरोच्छ-

(4) -न्नाश्वमेधाहर्त्तु महाराज-श्रीगुप्त-प्रपौत्रस्य महाराज श्री घटोत्कच-पौत्रस्य

(5) महाजाधिराज-श्री-चन्द्रगुप्त पुत्रस्य लिच्छिवि दौहित्रस्य महा देव्या (ं) कु-

(6) मारदेव्यामुत्पन्न (:) परमभागवतो महाराजाधिराज-श्री-समुद्र

(7) गुप्तः गया वैषयिक-रेवतिका ग्रामे ब्राह्मण-पुरोग-ग्राम-वल

(8) त्कौषभ्या (?) माह । एव (ं) चार्थ विदितम्बो भवत्वेश ग्रामो मया माता पित्रोरा-

(9) त्मनश्च पुण्याभिवृद्धये भारद्वाज-सगोत्राय वहवृचाय स (ब्र) ह्मचा

(10) रिणे ब्राह्मण-गोपदेवस्वामि नेसोपरिकरोद्देशेनाग्रहारत्वे नाति-

(11) सृष्टः (।) तद्युष्माभिरस्य श्रीतव्यमाज्ञा चकर्तव्या सर्वे (च) (स) मुचिता ग्राम-प्र-

(12) त्यया मेय-हिरण्यादयो देयाः (।) न चेतत्प्रभृत्ये तदाग्रहारिकेणान्यद्गा-

(13) मादि-करद-कुदुम्बि-कारुकादयः प्रवेशयितव्यामन्यथा नियतमाग्र-

(14) हारा क्षेप (:) स्यादिति (॥) सम्वत् ९ वैशाख-दि-१० (॥)

(15) अन्यग्रामाक्ष पटलाधिकृत द्युत-गोप स्वाम्यादेश-लिखितः

[C] Vaishali Seal Inscriptions

(i) Seals of Dhrub-swamini and Ghatotkachagupta

1 (1) महाराजाधिराज श्री चन्द्रगुप्त-

(2) पत्नी महाराज श्री गोविन्दगुप्त-

(3) माता महादेवी श्री ध्रु-

(4) वस्वामिनी ।

2 श्री घटोत्कच गुप्तस्य-

(ii) Seals of officials, guilds and corporations etc.

(1) कुमारामात्याधिकरणस्य-

(2) युवराजपादीय कुमारा-
मात्याधिकरण ।

(3) श्रेष्ठिसार्थिवाह् कुलिक निगम ।

(4) श्री युवराज भट्टारक पादीय
कुमारामात्य अधिकरणस्य ।

(5) श्री परमभट्टारक पादीय कु-
मारामात्याधिकरण ।

(6) युवराज भट्टारक पादीय
काधिकरणस्य ।

(7) युवराज भट्टारक
पादीय वालाधि-
करणस्य

(8) श्री रणभाण्डागाराधिकरणस्य ।

(9) दण्डपाशाधिकरणस्य

(10) महा प्रतिहार तरव-र विनयशूरस्य ।

(11) महादण्डनायक अग्निगुप्तस्य ।

(12) भटास्वपति यज्ञवत्सस्य ।

(12) तीरभुक्त्यौपरिकाधिकरणस्य ।

(14) तीरभुक्तौ विनयस्थितिस्थापका-धिकरणस्य ।

(15) तीरकुमारामात्याधिकरणस्य ।

(16) उदानकूपे परि (षदः) ।

(17) वैशाल्याधिष्ठानाधिकरण ।-

(18) वैशाल्यामर प्रकृति कु-टुम्बिनाम् ।

(19) वैशालविषया ।

(20) श्रेष्ठिकुलिक निगम-

(c) Seals of Temples with religious legends

(1) आम्रातकेश्वर ।

(2) श्री विष्णुपाद स्वामी ना-रायण

(3) जयत्यानन्तो भगवानसाम्बा ।

(4) जितं भगवतोनन्तस्यनन्दे-श्वरीवर स्वामिनः

(5) नमः पशुपतेः
श्रेष्ठिसार्थवाह कुलिक निगम

(iv) Lakshmi-image Inscription

(1) कुमारामात्याधिकरणश्च सर्व्वंग विषये ब्राह्मणाद्य-पुरस्सरान वर्त्तमानान्भाविनश्च श्री सामन्त

(2 विषय पतिन्साधिकरणान व्यवहारी जनपदान बोधयत्यस्तु वो विदितम्

Note:—Bloch, in his report, has observed "To the left hand side of the figure of Lakshmi is the impression of another small seal with the figure of a boar and the legend- "श्री लोकनाथस्य". We have in this plate an older seal attached to a plate of later date. If the inscription of the plate is not a mere forgery, we should find an officer of the rank of Kumaramatyadhikarana continuing to enjoy a certain amount of territorial independence in a remote district of the east several centuries after the period of early Gupta kings. The fact shows that in various districts of their empire different officers of the rank

of Kumaramatyadhikarana were employed."
(**ASR**-1903-4 ; P. 121-22 .)

[D] Bihar Stone Pillar Inscription of Skandagupta (455-67A.D.)

Part I

(1) नृ चन्द्रइन्द्रानुज-तुल्य वीर्य्यं। गुणैरतुल्यः ॥१॥
(2) तस्यापि सूनुर्भुविस्वामि नेयःख्यातः स्वकीत्या ॥२॥
(3) (स्व,सैव यस्यातुल-विक्रमेण कुमारगु (प्त न) ॥३॥
(4) (पि) त्रिश्च देवांश्च हिहव्य कव्यैः सदा नृशंस्यादि ॥४॥
(5) (श्र) नीकण्ठ देव-निकेत-मण्डलं चितावनौपम्य॥५॥
(6) (स्कन्दगुप्त) (वटे) किलस्तम्भ विरोच्छि्य-प्रभासे तुमण्ड ····· ॥६॥
(7) निवृत्ताणां कुसुम-भरानताग्र (शृंग ?)-व्यालम्ब स्तवक · ·· ॥७॥
(8) भद्रार्य्यया भाति गृहं नवाभ्र-निर्म्मोक-निर्मु (क्त)॥८॥
(9) स्कन्द-प्रधानै भुवि मातृभिश्च लोकान्ससुष्य (?) ॥९॥
(10) यूपोच्छ्रयमेव च वक्रे ॥ भद्रार्य्यादी ॥१०॥
(11) (स्क) न्दगुप्त-वटे अन्शानि ३० (+) ५ ता (?) श्रकटाकु (?): कलः
(12) पितुः स्वमातुर्य्यद्यस्तिहि दुष्कृतं भजतुतने
(13) काग्रहारे अन्शानि ३ अनन्तसेनेनोप

Part II

(14) (सर्वराजोच्छे) तुः प्रिथिव्यामप्रतिरथस्य
(15) (चतुरुदधि-सलिलास्वादित-यशसो धनद-वरुण)

न्द्रान्तक समस्य कृतान्त—

(16) (परशोः न्यायागतानेक-गो-हिरण्य-कोटि-प्रदस्यचिरो) त्सन्नाश्व मेधाहर्त्तुः

(17) (महाराज श्रीगुप्त प्रपौत्रस्य महाराज श्री घटो)त्कच-पौत्रस्य महाराजा—

(18) (धिराज-श्रीचन्द्रगुप्तस्यलिच्छिवी दौ हित्रस्य म) हादेव्यां कुमारदेव्यामुत्पन्नस्य

(19) (महाराजाधिराज श्री समुद्रगुप्तस्य पुत्र) स्तत्परिगृहीतो महादेव्यां

(20) दत्तदेव्यामुत्पन्नः स्वयं चाप्रतिरथः पर) म भागवतो महाराजा—

(21) (धिराज श्री चन्द्रगुप्त स्तस्य पुत्र स्तत्पादानुद्धया) तो महादेव्यां ध्रुवदेव्या—

(22) मुत्पन्नः परम-भागवतो महाराजाधिराज-श्री कुमारगुप्तस्य] पुत्र स्तत्पादानुद्ध्यातः

(23) (परम भागवतो महाराजाधिराज-श्रीस्कन्दगुप्तः ॥

(24) परमभागवतो

(25) (महाराजाधिराज श्री-स्कन्दगुप्तः) ' '(वै) षयिकाजपुरक-साम (ग्रा) (म)—

(26) ' ग्रा क (अ) क्षय-नीवी ग्रामक्षेत्रं

(27) कृ उपरिक-कुमारामात्य

(28) क्षि कुलः (?) वणि ज) क पादितारिक—

(29) (आ) ग्रहारिक—शौल्किक-गौल्मिकासन्यां श्र (?)—

(30) वा (सि) कादीनस्मत्प्रसादोपजीविनः

(31)... (समाज्ञापयामि) वर्म्मणा विज्ञापितो (ऽ) स्मि ममपितामहेन

(32) ...... नमे भट्ट-गुहिल स्वामिना भद्रा (र्य्य) का

(33) .... ..(प्र) ति ...... आग्रोकय .... नाकय .. ...

(E) Nandapur Copper-plate of the Gupta Era 169

(Discovered from a village called Nanapur, lying on the southern obverse bank of the Ganges at a distance of about 2 miles to the north east of Surajgarha in Monghyr district.)

स्वस्त्यम्बिल ग्रामाग्रहारात्सविश्वासमधिकरणां जङ्गोयिका ग्रामे ब्राह्मणोत्तरान्संव्यवहार्यादि कुटुम्बिनः कुशल मनुवर्ण्य बोधयन्ति लिखन्ति च। विज्ञापयति नः विषयपतिच्छत्रमहः इच्छाम्यहं स्वपुण्याभिवृद्धये नन्दवीथेय खटापूरणाग्रहारिकच्छान्दोग काश्यप-सगोत्र ब्रह्मण.......स्वामिने पञ्चमहायज्ञ प्रवर्त्तनाय खिलक्षेत्राणां शश्वदा चन्द्रार्कतारक भोज्य मक्षयनीव्याः द्विदीनारिक्य कुल्यवाप विक्क्रयोनुवृत्तस्तदर्हथ मत्तोष्टौ दीनारानुप संगृह्य जङ्गो-यिका ग्रामे खिलक्षेत्र कुल्यवाप चतुष्टयमक्षयनीव्यास्ताम्रपट्टे न दातुमिति। यतः पुस्तपाल पद्योत सिङह बन्धुदासयोरव धारण यावधृतमस्तीह विषये समुदयवाह्याद्यस्तम्ब खिलक्षेत्राणामकिंचित्प्रति कराणां द्विदीनारिक्य कुल्यवाप विक्क्रयोनुवृतः। एवं विधोत्प्रति-कर खिलक्षेत्र विक्रये च न कश्चिद्राजार्थ विरोधः दीयमाने तु परम-भट्टारक पादानां धर्म्मषड्भागावाप्तिस्तद्दीयतामित्येतस्माद्विपय-पतिच्छत्र महादष्टौ दीनारानुपसंगृह्य जङ्गोयिका ग्रामे गोरक्षित-

अपट्टदक्षिणेन गोपालि भोगाया पश्चिमेन खिलक्षेत्र कुल्यवापचतुष्टय दत्तं कु ४। ते युयमेवं विदित्वा कुटुम्बिनां कर्षणाविरोधिस्थाने दर्व्वीकर्म्म हस्तेनाष्टक नवकनलाभ्यापविञ्छ्य चिरकाल स्थायितुषाङ्गारादि चिन्हैश्चतुर्द्दिङ् नियमित संमानं कृत्वा दास्यथ दत्वा चाक्षयनीवी धर्म्मेण शश्वत्कालमनुपालयिष्यथ।

वर्तमानभविष्यैश्च संव्यवहारिभिरेतद्धर्म्मापेक्षयानुपालयितव्यमिति। उक्तं च भग (वता व्या) सेन। स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्। स विष्ठाया कृमिभूत्वा पितृभिः सह पच्यते॥ षष्टिं वर्ष सहस्राणि स्वर्गे मोदति भूमिदः आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ स० १०० ६० ९ वै सुदि ८

(F) Inscriptions on Gupta Coins

(1) चं (ग)
द्र (प्त) (:)
कुम (ा) र (दे) व (ी)

(2) अप्रतिरथो विजित्य क्षिति सुचरितैः दिवं जयति।
चन्द्रगुप्त-

(3) महाराजाधिराज श्री चन्द्रगुप्त :—

(4) Do —क्षितिमवजित्यसुचरितैः दिवं जयति विक्रमादित्यः

(5) (अ) देव श्री महाराजाधिराज श्री चन्द्रगुप्तस्य (ब) परम भागवत महाराजाधिराज श्री चन्द्रगुप्तः

(6) नरेन्द्रचन्द्रः प्रथितदिवं जयत्व जेयोभुवि सिंहः विक्रमः

(7) नरेन्द्र सिंह चन्द्रगुप्तः पृथिवी जित्वा दिवंजयति

(8) परम भागवत महाराजाधिराज श्री चन्द्रगुप्त विक्रमादित्य

(9) श्री गुप्त कुलस्य महाराजाधिराज श्री चन्द्रगुप्त विक्रमांकस्य

(10) विजितावनिरवनि पतिः कुमारगुप्तो दिवं जयति

(11) गुणेशो महीतलां जयति कुमारगुप्तः

(12) गाम वजित्य सुचरितैः
(13) श्री अश्वमेध महेन्द्रः
(14) पृथिवी तलां-दिवं जयत्यजितः
} क्षितिपतिरजितो विजयी महेन्द्र सिंहो दिवं जयति ।

(15) गुप्त-कुल-व्योम शशि जयत्यजेयो जितः महेन्द्रः ।

(16) गुप्त कुलामल चन्द्रो महेन्द्र क्रमाजितो जयति

(अ) साक्षादिव नरसिंहो सिंह महेन्द्रो जयत्य निशाम् ।

(17) (ब) क्षितिपति रजित महेन्द्रः कुमार गुप्तो दिवं जयति

(स) कुमार गुप्तो विजयी सिंह महेन्द्रो दिवं जयति

(द) कुमार गुप्तो युधि सिंहविक्रमः ।

(18) जयति स्वभूमौ गुणराशि महेन्द्र कुमारः

(19) परम भागवत महाराजाधिराज श्री कुमारगुप्तः महेन्द्रादित्यः

(20) जयति नरसिंह गुप्तः

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5 Maukhari Inscriptions

(a) Barabar Hill Cave Inscription of Anantavarman

(It is not dated.)

TEXT

Line (1) ॐ। भूपानां मौखरीणां कुलमतनुगुणोऽलंचकारात्मजात्या
श्री शार्दूलस्य यो भूजनहृदय हरोऽनन्तवर्म्मा सुपुत्रः।

(2) कृष्णस्याकृष्णकीर्तिः प्रवरगिरिगुहासंश्रितं विम्बमूर्त्तं
लोके यशःस्वं रचितमिव मुदाऽचोकरन् कन्तिमत्सः।

(3) कालः शत्रुमहीभुजां प्रणयिनामिच्छाफलः पादपो
दीपः क्षत्रकुलस्य नैकसमरव्यापार शोभावतः।

(4) कान्ता चित्तहरः स्मरप्रतिसमः पाता वभूव क्षितेः
श्री शार्दूल इति प्रतिष्ठितयशाः सामन्तचूड़ामणिः।

(5) उत्पद्मान्तविलोहि तोरुतरलस्पष्टैष्टतारां रुषा
श्री शार्दूलनृपः करोति विषमां यत्रस्वदृष्टिं रिपौ।

(6) तत्राकर्णविकृष्ट सारंग मारधिव्यस्तः सरोत्तावहः
तत्पुत्रस्य पतत्यन्त सुखङ्स्यानन्तवर्म्मा श्रुतेः।

(b) Nagarjuni Hill Cave Inscription

Line (1) ॐ आसीत सर्व्व मह़ीक्षितामं अनुः इव क्षत्रस्थितेर्देशिकः
श्रीमान्-मत्त-गजेन्द्र-खेल-गमनः श्री-यज्ञ_वर्म्मा नृपः।

(2) यस्याहूत-सहस्रनेत्र-विरह्-क्षामा सदैवाध्वरैः पौलोमी चिरं
अश्रूपात-मलिनामं धात्ते कपोल श्रियम।

(3) श्री शार्दूल नृपात्मजः परहितः श्री-पौरूषः श्रूयते। लोके चन्द्र-मारीचि-निर्म्मल-गुणो योऽनन्तवर्म्माभिधाः।

(4) दृष्टादृष्ट-विभूति कर्तृ-वरदं तेनाद्भुतमं कारितम्। विम्वं भूतपतेर्गुहाश्रमीदं देव्याश्च पायाज्जगत।

(5) अंशान्ताकृष्ट शारंग-प्रवितत-सशरज्यास्फुरन मण्डलान्त। व्यक्त भ्रूभंग-लक्ष्मव्यतिकर-शवलाखण्ड-वक्रेन्दु-विम्वः।

(6) अन्तायानन्तवर्म्मा-स्मर-सदृश-वपुज्जीविते निःस्पृहाभिः दृष्टः स्थित्वा मृगीभिः सुचिरमानिमिष-स्निग्ध-मुग्धेक्षणाभिः॥

(7) अत्याकृष्टात्कुररं-विरूत-स्पर्धिनः शारंग यंत्राद्वेग आविद्धः प्रवितत गुणादीरितः सौष्ठवेन।

(8) दूरं-प्रापी-विमठिन-गज-श्रोद्भ्रान्त-बाजी प्रवीरो। वाणोरि-स्त्री व्यसन-पद्वीदेशिकोऽनन्त नाम्नाः।

(c) Nagarjuni Hill cave Inscription

Line 1 ओं उन्निद्रस्य सरोरुहस्य सकलामाक्षिप्य शोभा रूचा सावज्ञां महिषासुरस्य शिरसि न्यस्त क्वणान्नुपुरः।

" 2 देव्या वः स्थिरभक्तिभावसदृशीं युञ्जन् फलेनार्थितां दिश्यादच्छनखांशु जाल जटिलः पादः पदं सम्पदाम्।

" 3 आसीदिष्टसमृद्ध यज्ञमहिमा श्री यज्ञवर्म्मानृपः प्रख्यातो विमलेन्दुनिर्म्मलयशः क्षात्रस्य धाम्नः पदम्।

" 4 प्रज्ञानान्वय दान-विक्रम गुणैर्योराजकस्याग्रणीः भूत्वापि प्रकृतिस्थ एव विनयादक्षोभ्य सत्वोदधिः।

" 5 तस्योदीर्ण महार्णवोपमरणव्यापारलब्धं यशः, तन्वानः ककुदं मुखेषु ककुभां कीर्त्या जितेदंयुगः।

,, 6 श्रीमान् वन्धु सुहृज्जन प्रणयिनामाशाः फलैः पूरयन् पुत्रः कल्पतरोरिवाप्त-महिमां शार्दूलवर्मा नृपः ।

,, 7 तस्यानन्तमनन्तकीर्त्ति यशसोऽनन्तादिवर्माख्यया ख्याते-नाहित भक्ति भावित धिया पुत्रेणपूतात्मना ।

,, 8 आसूर्यात्क्षितिचन्द्रतारकमियं पुण्यास्पदं वाञ्छता विन्य-स्तोद्धुत विन्ध्यभूधरगुहामाश्रित्य कात्यायनी ।

,, 9 धौताहरणो मल पङ्क दोष मलयैर्माहानदैरम्बुभि ः व्याधूतोपवनप्रियङ्गु वकुलैरामोदितं वायुभिः ॥

,, 10 कल्पान्तावधि-भोग्यमुच्छशिखरिच्छायावृत्तार्क द्युति ग्राम-मनल्प भोग विभवं रम्यं भवान्यै ददौ ॥

(d) Nalanda Seal of Maukhari Avantivarman

Line 1—चतुस्समुद्राक्रान्तकीर्तिः प्रतापानुरागोप (नतान्यराजा) वर्णाश्रम व्यवस्थापन प्रवृत्त

,, 2—चक्रश्चक्रधर इव प्रजानामर्तिहरः श्री महाराज हरिवर्मा तस्य पुत्रस्तत् पादानुध्यातो जय

,, 3—स्वामिनी भट्टारिका दे व्यामुत्पन्नः श्री महाराज-आदित्य वर्मा तस्यपुत्रस्तत् पादानुध्यातोहर्षगुप्ता

,, 4—भट्टारिका-देव्यामुत्पन्नः श्रीमहाराजेश्वरवर्म्मा तस्य पुत्रस्तत् पादानुध्यातोपगुप्ता भट्टारिका

,, 5—देव्यामुत्पन्नो महाराजाधिराज श्रीईशानवर्मा तस्य पुत्रस्तत् पादानुध्यातो

,, 6—लक्ष्मीवती भट्टारिका महादेव्यामुत्पन्नो महाराजाधिराज श्री सर्ववर्म्मा

„ 7—तस्य पुत्रस्तत् पादानुध्यात इन्द्र-भट्टारिका महादेव्यामुत्पन्नः परम माहेश्वरो

„ 8—महाराजाधिराज श्री अवन्ति वर्मा मौखरिः ॥

(e) Seal of the son of Avantivarman

Line 1 व्यामुत्पन्नः

„ 2 . . भट्टारिका देव्यामुत्पन्नः श्रीमहाराज. ..

„ 3—उपगुप्ता भट्टारिका देव्यामुत्पन्नो महाराजाधि . ..

„ 4—तत्पादानुध्यातो लक्ष्मीवती भट्टारिका महादेव्या ....

„ 5—सर्ववर्मा तस्य पुत्रस्तत् पादानुध्यात इन्द्र भट्टा .. ..

„ 6—महाराजाधिराज श्री अवन्तिवर्मा तस्यपु ....

„ 7—वत्ती भट्टारिका महादेव्यामुत्पन्नः पर ......

„ 8—राजाधिराज श्री सुव.... ...

Note :—Palaeographic features same as Asirgadh and Nalanda seals of Sarvavarman.

(f) Bodh Gaya Inscription of Mahanaman of the Year 269 (588-89 A. D.)

Line 1—ओं व्याप्तो येनाप्रमेयः सकल शशिरुचा सर्व्वतः सत्वधातुः क्षुण्णाः पाषण्ड योधास्सुगतिपथरुद्धस्तर्कशास्त्राभियुक्ताः सम्पूर्णो

„ 2—धर्म्मकोषाः प्रकृतिरिपुहृताः साधितो लोकभूत्यै शास्तुः शाक्यैकबन्धो जर्जयति चिरतरम् तद्यशस्सारतन्त्रम् ॥ नैरोधिम् शुभभावना—

„ 3—मनुश्रृतः संसार सङ्क्षेप जिन मैत्रेयस्य करे विमुक्ति

वशिता यस्याद्भुताव्याकृता । निर्व्वाणावसरे च येन चरणौ दृष्टौ मुनेः

" 4—पावनौ । पायाद्वः स मुनीन्द्र शासनधरः स्तुत्यैमहाकास्यपः ॥ संयुक्तागमिनो विशुद्ध राजसः सत्वानुकम्पोद्यताः शिष्या

" 5—यस्य सकृद् विचेरुरतुलाम् लंकाचलोपत्यकामतेभ्यः शील गुणान्विताश्चशतशः शिष्य प्रशिष्याः क्रमाज्जातास्तुंग-नरेन्द्र—

" 6—वंशतिलकाः प्रोत्सृयराजसृयम् ॥ ध्यानोदयाहितहितः शुभाशुभ विवेक कृद्विहत मोहः सद्धर्मातुल विभवो भावो वभुव

" 7—श्रमणस्ततः ॥ राहुलाख्यश्च तच्चिस्य उपसेनो यतियतः महानाम क्रमादेवमुपसेनस्ततो परः ॥ वात्सल्यंशरणा—

" 8—गतस्य सततं दीनस्य वैशेषिकम् व्यापत्सायक सन्ततिच्चत धृतेरार्तस्य चाभयकम् । क्रूरस्याहितकारिणः प्रवितत्तम् बन्धोर्यथा—

9—भावतः एवम् सच्चरितोद्भवेन यशसा यस्याचितम् भूतलम् ॥

आम्रद्वीपाधिवासी पृथु-कुल-जलधिस्तस्य शिष्यो महियान

" 10 लंकाद्वीप प्रसुतः परहितनिरतः सन महानाम नामा । तेनौच्चैर वोधिमण्डे शशिकरधवलः सर्व्वतोमण्डपेन ।

" 11 कान्तः प्रासादेषु स्मरवलजयिनः कारितो लोक शास्तुः ॥ व्यपगत विषयस्नेहो हतिमिरदशः प्रदीपवदसंद्यः

" 12 कुशलेनानेन जानो वोधिसुखमनुत्तरम् भजताम् ॥
यावद्ध्वान्तापहारी प्रवितत किरणः सर्व्वतो भाति भास-
वान्यावत पूर्णोम्बु—

" 13 राशिः फणिफण कुटिलैरुर्म्मिचक्रैस्समन्तात यावच्चैन्द्रा
धिवासो विविध मणिशिलाचारुशृङ्गः सुमेरुः शोभाध्यम्

" 14 तावदेताद भवनमुरुमुनेः शाश्वतत्वम प्रयातु ॥ Samvat
200 60 9 चैत्र शुदि ८ ॥

(g) Bodh-Gaya Image Inacription of Mahanaman

ओं देय धर्म्मोयम् शाक्यभिक्षोः आम्रद्वीप वासिस्थविर
महानामस्य ॥
यदत्र पुण्यम् तद्भवतु सर्व्वसत्वानामनुत्तर ज्ञानावाप्तयेस्तु ॥

6 Rohtasgarh Inscription

Seal of Sasanka

श्री महासामन्त शशांक देवस्य

7 Nalanda Inscriptions

(a) Nalanda Seal of Bhaskarvarmana

Line 1 श्री गणपति वर्मा श्री यज्ञना वत्याम् श्री

„ 2 महेन्द्र वर्मा श्री सुव्रतायाम् श्री नारायण वर्मा श्री दे

„ 3 ववत्याम् श्री महाभूत (भूति) वर्मा श्री विज्ञानवत्याम् श्री चन्द्र मुखवर्मा श्री भो

„ 4 गवेत्याम् श्री स्थित वर्मा तेन श्री नयन सोभायाम्

„ 5 श्री सुस्थित वर्मा श्री श्यामा लक्ष्म्याम् श्री सुप्रतिष्ठितः

„ 6 वर्मा श्री भास्कर वर्मेति—

(b) Nalanda Seal of Harshavardhana

Text I

Line 1 महाराज श्री नरवर्द्धनस्तस्य पुत्रस्तत् पादानुध्यातः श्री वज्रिणी

„ 2 देव्यामुत्पन्नः परमादित्यभक्तो महाराज श्री राज्यवर्द्धनः ··· तस्य पुत्रस्तत् पा

„ 3 दानुध्यातः श्री अप्सरो देव्यामुत्पन्नः परमादित्यभक्तो महा-राज श्री मद्र्आदित्य—

„ 4 वर्द्धनः—तस्य पुत्रस्तत् पादानुध्यातः श्री महासेनगुप्ता देव्यामुत्पन्नः चतुः समु—

„ 5 दातिक्रान्तकीर्तिः पूतापानुरागोपनतान्य राजो वर्णाश्रम व्यवस्थापन प्रवृत—

„ 6 चक्र एक चक्ररथ इव प्रजानामार्तिहरः परमादित्यभक्तः परमभट्टारक—

„ 7 महाराजाधिराज श्री प्रभाकरवर्द्धनः—तस्य पुत्रस्तत् पादानु-ध्यातः अतिशयित—

„ 8 पूर्वराजचरितो देव्यामाम्बल यशोमत्याम श्री यशोमत्या-मुत्पन्नः परम सौगतः सुग—

„ 9 तेव परहितानुरतः परमभट्टारक महाराजाधिराज श्री राज्य-वर्द्धनः—त—

„ 10 स्यानुजस्तत् पादानुध्यातः परमभट्टारिका महादेवी श्री यशोमत्याम् दे—

„ 11 व्यामेवोत्पन्नः परममाहेश्वरः महेश्वर इव सर्व्वस—

„ 12 त्वानुकम्पकः परमभट्टारक महाराजाधिराज श्री हर्षः ॥

Text II

Line 1 नगरभुक्तौ कुमारामात्याधिकरणस्य

Text III

Line 1 विजितारातिं गणस्य न्यायवतोराज—

„ 2 वृत्ति निपुणस्य स्वगुणाभरणस्य ।

„ 3 श्री पशुपति सिंहस्य लक्ष्मिदं

Text IV

Line 1 पुरिका ग्राम जा—

„ 2 नपदस्य

Text V

Line 1 पादपाग्—ग्रामस्य

Note.—Text I contains a geneological table of the family of Harsha

(c) Nalanda Inscription of Yasovarman

यासावूर्जित रिभूप्रविगलद्दानाम्बुपानोल्लस—
न्माद्यद्भृंगकरीन्द्र कुम्भदलन प्राप्तश्रियाम्भू भुजाम् ।
नालन्दा हसतीव सर्व्वनगरीः शुभ्राभ्र गौर स्फुर—
च्चैत्यांशु प्रकरैस्सदागम कला विख्यात विद्वज्जना ॥
यस्यामम्बुधरावलेहिशिखर श्रेणी विहारावली—
मालेवोर्ध्व विराजिनी विरचिता धात्रा मनोज्ञाभुवः ।
नानारत्नमयूख जाल खचित प्रासाद् देवालया
सद्विद्याधर सङ्घरम्य वसनिर्धत्ते सुमेरोः श्रियम् ॥

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8 Later Gupta Inscriptions

(a) Aphsad Stone Inscription of Adityasena
(C. 7th Century A. D.)

आसीद्दन्तिसहस्त्रगाढकटको विद्याधराध्यासितः ।
सद्वंशः स्थिर उन्नतो गिरिरिव श्रीकृष्णगुप्तो नृपः ॥
दृप्तारातिमदान्ध वारण घटाकुम्भ स्थलीः क्षुन्दता ।
यस्यासंख्यरिपुप्रतापजयिना दोष्णा मृगेन्द्रायितम् ॥१॥
सकलः कलंङ्करहितः क्षततिमिरस्तोयधेः शशाङ्क इव तस्मा-
दुदपादि सुतोदेवः श्रीहर्ष गुप्त इति ॥२॥
यो योग्याकाल हेलावनतदृढ धनुर्भीमबाणौघ पाती ।
मूतैः स्वस्वामिलक्ष्मी वसति विमुखितैरी क्षितः सास्त्रु पातम् ॥
घोराणामाहवानां लिखितमिव जयं श्लाध्यमाविर्दधानो ।
वक्षस्युद्दामशस्त्रव्रण कठिनकिण ग्रन्थि लेखाच्छलेन ॥३॥
श्रीजीवितगुप्तोऽभूत्क्षितीश चूडामणि· सुतस्य ।
योद्दप्तवैरिनारी मुख नलिन वनै कशिशिरकरः ॥४॥
मुक्तामुक्तपयः प्रवाहशिशिरा सूत्तुङ्गतालीवन—
भ्राम्यद्दन्ति करावलून कदली काण्डासु वेलास्वपि ॥
श्च्योतत्स्फारतुषारनिर्झरपयः शीतेऽपिशैले स्थिता—
न्यस्योच्चैर्द्विषतो मुमोच न महाघोरः प्रतापज्वरः॥५॥
यस्यातिमानुषं कर्म दृश्यते विस्मयाज्जनौघेन ।
अद्यापि कोशवर्धनतटात्पलुतं पवनजस्येव ॥६॥

प्रख्यात शक्तिमाजिषु पुरःसरं श्रीकुमारगुप्तमिति ।
अजनयदनेकं रा नृपो हर इव शिखिवाहनं तनयम् ॥७॥
उत्सर्पद्वातहेला चलितकदलिकावीचिमाला वितानः ।
प्रोद्यद् धूली जलौघभ्रमितगुरु महामत्त मातङ्ग शैलः ॥
भीमः श्रीशानवर्म क्षितिपतिशशिनः सैन्य दुग्धोद सिन्धु—
लक्ष्मीसंप्राप्तिहेतुः सपदि विमथितो मन्दरीभूय येन ॥८॥
शौर्यसत्यव्रतधरो यः प्रयाग गतो धने ।
अम्भसीव करीषाग्नौ मग्नः स पुष्पपूजितः ॥९॥
श्री दामोदर गुप्तोऽभूत्त नयः तस्य भपतेः ।
येन दमोदरेणैव दैत्या इव हाता द्विपः ॥१०॥
यो मौखरेः समितिषूद्धतहूणसैन्य—
वलगत्घटा विघट यन्नुरुवारणानाम् ॥
सम्मूर्च्छितः सुरबधुर्वरयन्ममेति ।
तत्पानि पंकज सुख स्पर्शाद्विबुद्धः ॥११॥
गुणवद्द्विज कन्यानां नानालङ्कार यौवन वतीनाम् ।
परिणायितवान्स नृपः शतं निसृष्टा ग्रहाराणाम् ॥१२॥
श्रीमहासेनगुप्तोऽभूत्तस्माद्वीराग्रणीः सुतः ।
सर्ववीर समाजेषु लेभे यो धुरि वीरताम् ॥१३॥
श्रीमत्सुस्थितवर्मयुद्धविजयश्लाघापदाङ्कं मुहुः ।
यस्याद्यापि विबुद्धकुन्दकुमुदच्छुरणाच्छहारतम् ॥
लौहित्यस्यतटेषु शीतलतलेपूत्फुल्लनागद्रुम-
च्छायासुप्त विबुद्ध सिद्धमिथुनैः स्फीतं यशो गीयते ॥१४॥

वसुदेवादिव तस्माच्छ्री सेवनशोभित चरण युगः ।
श्रीमाधव गुप्तोऽभुन्माधव इव विक्रमैकरसः ॥१५॥
....नुस्मृतो धुरि रणे श्लाघावतामग्रणीः ।
सौजन्यस्य निधानमर्थनिचयत्यागोद्धुराणां वरः ।
लक्ष्मीसत्यसरस्वतीकुलगृहं धर्मस्य सेतुर्दृ ण · ॥
पूज्यो ? नास्ति स भूतले ....सद्गुणैः ॥१६॥
चक्रं पाणितलेन सोऽ'युदवहत्तस्या।पि शाङ्गं धनुः ।
नाशायासुहृदां सुखाय सुहृदां तस्याप्यसिर्नन्दकः ॥
प्राप्ते विद्विषतां वधे प्रतिहत् तेनाप ..... . ।
... . न्या प्रणोमुर्जनाः॥१७॥
... .
आजौ मया विनिहिता बलिनो द्विपन्त : ।
कृत्यं न मे ऽसत्य परमित्यवधार्य वीरः ॥
श्री हष देव निज सङ्गमवाञ्छया च ।
... ... ॥ १८ ॥
श्री मान्बभूव दलितारिकरीन्द्रकुम्भ
मुक्तारजः पटलपांसुमण्डलाग्रः ॥
आदित्यसेन इति तत्तनयः क्षितीशः ।
चूड़ामणिर्द ... ॥ १६ ॥
· ...मागत मरिध्वंसोत्थमाप्तं यशः ।
श्लाघं सर्वधनुष्मतां पुर इति श्लाघां परां बिभ्रति ॥
आशावांद परम्पराचिरसकृद्...... ...... ।
... यामास ॥ २० ॥

आजौ स्वेदच्छलेन ध्वजपटशिखया मार्जतो दानपङ्कं ।
खड्गं क्षुराग्रेन मुक्ता शकल सिकति...... ॥
....
मत्तमातङ्ग घातं ।
तद्गन्धा कृष्ट सर्पद्वहल परिमल भ्रांत मत्तालि जालम् ॥ २१ ॥
आबद्ध भीम विकट भ्रुकुटी कठोर
—सङ्ग्राम... .. .
. वल्लभभृत्यवर्ग—
गोष्ठीषु पेशलतया परिहासशीलः ॥ २२ ॥
सत्यभर्तृव्रता यस्य मुखोपधानतापसी
परिहास.... ॥ २३ ॥
.... . ज्ञः सकलरिपुबलध्वंसहेतुर्गरीया
न्निस्त्रिं शोत्खातधात श्रमजनितजडोऽप्यूर्जितत स्वप्रतापः ।
युद्धे मत्तेभ कुम्भ स्थल ......
श्वेतातपत्र स्थगित वसुमती मण्डलो लोकपालः ॥ २४ ॥
आजौ मत्तगजेन्द्र कुम्भ दलन स्फीत स्फुरद्दोर्युगो
ध्वस्तानेक रिपुप्रभाव...... . यशोमण्डलः ।
न्यस्ता शेष नरेन्द्रमौली चरणस्फार प्रतापानलो
लक्ष्मीवान्समराभिमानविमल प्रख्यातकीर्तिनृपः ॥ २५ ॥
येनेयं शरदिन्दु बिम्बधवला प्रख्यात भूमण्ला
लक्ष्मी सङ्गमकांक्षया सुमहती कीर्तिरिचरं कोपिना ।
याता सागर पारमद्भुततमा मापत्न्यवैरादहो
तेनेदं भवनोत्तमं क्षितिभुजा विष्णोः कृते कारितम् ॥ २६ ॥

तज्जनन्या महादेव्या श्रीमत्या कारितो मठः ।
धार्मिकेभ्यः स्वयंदत्तः सुरलोक गृहोपमः ॥ २७ ॥

शङ्खेन्दु स्फटिक प्रभा प्रतिसमस्फार स्फुरच्छीकरं
नक्रकान्तिचलत्तरङ्ग विलसत्पक्षिप्र नृत्यत्तिमि ।
राज्ञा खानितमद्भुतं सुपयसा पेपीयमानं जनै-
स्तस्यैव प्रियभार्यया नरपतेः श्रीकोणदेव्या सरः ॥ २८ ॥

यावच्चन्द्रकला हरस्य शिरसि श्रीः शार्ङ्गिणो वक्षसि
ब्रह्मास्ये च सरस्वती कृत ···· ।
भोगे भूर्भुजगाधिपस्य च तडिद्यावद् घनस्योदरे
तावत्कीर्तिमिहातनोति धवलामादित्य सेनो नृपः ॥ २९ ॥

सूक्ष्म शिवेन गौडेन प्रशस्तिर्विकटाक्षरा
.. .. मिता सम्यग धार्मिकेण सुधीमता ॥ ३० ॥

(b) Shahpur Stone image inscription of Adityasena

Line 1 ····ख । ट ज ··चन्द्रक्षितिकालं यावत् प्रतिपादितम् ॥
,, 2 ॐ सम्वत् ६० ६ मार्ग शुदि ७ (?) अस्यान दिवसमास सम्वत्सरानुपूर्व्यांम् श्री आदित्यसेन
,, 3 (दैव) राज् (य) े ना (?) लन्द (?) महाग्रहारे साधुना व व (ब) लाधिकृत मालपक्षेण दै (य) धर्म्मोयम् प्रतिष्ठितम् (ह)
,, 4 (माता पितरोरा) तमनश्च पुण्याभि वृद्धये ॥

(c) Mandar Hill rock inscription of Adityasena

Line 1 ॐ परम भट्टारक महाराजाधिराज

" 2 श्री आदित्यसेन देव दयिता परम

" 3 भट्टारिका राज्ञी महादेवी श्री कोनादेवी

" 4 पुष्करिणी कीर्ति मिमाण कारितवती ।

(d) Mandar Hill rock inscription of Adityasena

Line 1 ॐ परमभट्टारक महाराजाधिराज श्री आदित्यसेन देव दयिता

" 2 परमभट्टारिका राज्ञी महादेवी श्री कोण देवी पुष्करिणी कीर्तिमिमानं कारितवनी

Note.—Recently another short inscription of a later Gupta king has been discovered by Dr. D. C. Sircar and this proves the extension of later Gupta rule in Chotanagpur area.

(e) Deo-Barnak inscription of Jivitagupta II
(C. 8th Century A.D.)

नमः स्वस्ति शक्ति त्रयो पात्त जय शब्देन महानौहास्त्यश्वपत्ति सम्भारदुर्निवाराज्जय स्कन्धावारात गोमति कोट्टकसमीप वासकं, ...श्री माधवगुप्तः तस्य पुत्रः तत्पादानुध्यातो परम भट्टारिकायां राज्ञां महादेव्यां श्री मत्यामुत्पन्नः परम भागवत श्री आदित्यसेन देव तस्य पुत्रः तत्पादानुध्यातो परम भट्टारिकायां राज्ञां महादेव्यां श्री कोणदेव्यामुत्पन्नः परम माहेश्वर परम भट्टारक महाराजाधिराज परमेश्वर श्री देवगुप्तदेवः तस्य पुत्रः तत्पादानुध्यातो परम भट्टारिकायां राज्ञां महादेव्यां श्री कमलादेव्यां उत्पन्नः परम माहेश्वर परम भट्टारक महाराजाधिराज

परमेश्वर श्री विष्णुगुप्तदेवः तस्य पुत्रः तत्पादानुध्यातो परम भट्टारिकायां राज्ञां महादेव्यां श्री इज्जादेव्यामुत्पन्नः परम ....परम भट्टारक महाराजाधिराज परमेश्वर श्री जीवितगुप्तदेव कुशली नगर भुक्तौ वालवी विषयैक श्रीवा '/ वो पद्रलिक (त्वा) न्त शयाति वारुणिका ग्राम गोष्ठ नकुल तलवाटक दूत सीमा कर्मकमधा...... टक राज पुत्र राजामात्य महात्तटिक महादण्डनायक महा-प्रतिहार महा सा॰ प्रभातस ....कुमारामात्य राज स्थानीयो-परिक॰ ...धिक चौराधरणिक दाण्डिक दण्डपाशिक क...शणि वलव्यायत किशोर वाटक ग्राम......मणिकग ..पटिकर्म...... रसक .. ...तास्मत्पाद प्रसादोपजीविनः च प्रति वासिनस च ब्राह्मणो-त्तर महत्तरक कुन्तीपुर॰ विज्ञापति श्री वरुणवासि भट्टारक प्रतिबद्ध भोजक सूर्यमित्रेण उपरिलिखित... ग्रामाधि संयुक्त..... परमेश्वर श्री बालादित्यदेवेन स्वशासनेन भागव श्री वरुण वासि भट्टारक क ... ॰व परिवाटक ॰भोजक हंस मित्रस्य सभापतया यथा कलाध्यासिभिश्च एवं परमेश्वर श्री सर्ववर्मन ... भोजकं ऋषिमित्र ....॰ यतकं एवं परमेश्वर ..॰शासन दानेन भोजक दूर्गमित्रस्यानुमोदित .. तेन ...भुज्यते तदहं किमपि ... एवं मतिमान् ॰ अनुयामोदितमिति सर्व समज्ञापना ॰इता ..... पशु .... वरुणवास्या यतनं तदनुदत्तम त्यक्त सोद्रगं सोप-रिकरं सदासापराधपंच ..

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9. The Pala Inscriptions

(a) [i] Bodhagaya Inscription of Dharmapala (Year 26)

1 चम्पे शायतनेरम्ये उज्ज्वलस्य शिलभिदः । के—
2 शवाख्येन पुत्रेण महादेवश्चतुर्म्मुखः ॥ १ ॥ श्रेष्ठाना—
3 मेव मल्लानां महाबोधि निवासिनां । स्नातक—
4 म्प्रजयास्तु श्रेयसे प्रतिष्ठापितः । २ ॥ पुष्करि—
५ ण्यत्यगाधा चपूता विष्णुपदीसमा । त्रितये—
5 न सहस्रेण द्रम्माणां खानिता सतां ॥ ३ ॥
7 षडविंशतितमे वर्षे धर्म्मपाले महीभुजि ।
8 भाद्रवहुलपञ्चम्यां सूनोर्भास्क—
9 रस्याहनि ॥ ४ ॥

(a) [ii] Nalanda Copperplate of Dharmapala

1 ओं स्वस्ति । महानौहस्त्यश्वरथपत्तिसम्पत्त्युपात्त जयशब्दा-
2 त कपिला (?) वासकात श्रीमज्जयस्कन्धावारात । परम—
3 सौगतो महाराजाधिराज श्री गोपालदेव पादानुध्या—
4 तः । परमेश्वरः परमभट्टारको महाराजाधिराजः श्री
5 मान धर्म्मपालदेवः कुशली । नगरभुक्तौ । गया विष—
6 यान्तपति जम्बूनादीवीथी प्रतिबध निगुहग्रामासन्न उ—
7 त्तरामग्रामके । समुपगतान सर्व्वानैव राजराजन—

8 का राजपुत्र राजामात्य महाकार्त्ताकृतिक महादण्डनाय—

9 क महाप्रतिहार महासामन्त महाराज दौः साधसाधनिक—

10 प्रमातृ सरभङ्ग कुमारामात्य राजस्थानीयोपरिक विषय—

11 पति दाशापराधिक चौरोद्धरणिक दाण्डिक दाण्डपाशिक चे—

12 त्रप प्रान्तपाल तदायुक्तक विनियुक्तक हस्त्यश्वोष्ट्र बल व्या—

13 प्रितक किशोर वड़वा गोमहिष्य अधिकृतदूत प्रैष-णिक गमा—

14 गमिकाभित्वरमाणक गौडमालव खशकुलिकहूणभट—

15 चट सेवक दिनन्याश्चार्कार्चितान स्वपादपद्मोपजीविनः प्र—

16 तिवासिनश्च ब्राह्मणोत्तरान महत्तर कुटुम्बिपुरोग मेदान्ध्र चण्डा—

17 ल पर्यन्तानमाज्ञापयत्यस्तुवः संविदित यथापरिलिखित उत्त—

18 राम ग्रामकः स्वसाम तृणयुतिगोचरपर्य्यन्तः सोपरिकरः

19 ···· ···स चौराद्धरणः सर्व्वपीड़ा परिहृत—

20 ········· चाट भट प्रवेशो किञ्चित प्रग्राम्यो राजभाव्य-सर्व्वप्र—

21 त्याय समेतो भूमिच्छिद्र न्यायेनाचन्द्रार्क क्षिति समकाला—

22 नः पूर्वं भुक्तक भुज्यमान देव ब्रह्मदेय वर्जितोमया

23 मातापित्रारात्मनश्च पुण्य यशाभिवृद्धये वन्द्याचार्य धर्म्म—

24 ······ भट्टारके आर्ये तारा भट्टारिका—

Second Side

1 ·.... ·प्रतिवासिभिश्चाज्ञा श्रवण वि—
2 धेयेर्भूत्वा समुचित देय भाग भोग कर हिरण्यदि
3 ....
4 ......
5 ·.. ..महासेनापति श्री ·······················दत्त ··
6 ····लिखितमिदम् शासनम् महाक्षपटलिक
7 ···· कुलदत्तेन धर्मदत्तपुत्रेणेति ··
8 ·····चतुः षष्टिक दत्तिः······
9 ···प्रतिपादिता···
10 ······तथा · तस्यमुलं चतुः षष्टिकः······
11 कांसकारस्य······
12 ····उत्कीर्णम् सूत्रधार······

(a) [iii] The Valgudar inscription of Dharmapala

1 सिद्धम् ।। श्री धर्मपालदेवराज्ये क्रिमिलाधिष्ठाने मधुश्रेणिकः
2 सालो धर्म्मपत्न्य भूकेन देवधर्म्मायम् कारितः ।।

(b) [i] Kurkihar Image Inscription of Devapal (Year 9)

१ स्वस्ति श्री देवपालदेवराज्ये सम्वत ९ वाहिखने सद्ध्मा—
2 मवास्तव्य ग्रामलक प्रधान सिद्धमकपत्नी असुकेन मल्लक—
3 च्छन्दकम् मल्लपोरस्य प्रतिपादितः ।

(b) [ii] Hilsa Image Inscription of Devapal (Year 25)

First Inscription—i) ओं ओं तारे ओं तारे ओं तारे
ii) स्वाहा ।

Second Inscription—Usual Buddhist Legend ये धर्म्महेतु······etc.

Third Inscription—1 ओं सम्वत् ३५ (or 25 ?) श्रीदेवपाल देव विजय राज्ये श्री नालन्दामहा वैहारी कस्थ-वहुश्रुत श्री मञ्जुश्रीदेवः सकक पर—

2 मोपासक गङ्गाधरस्य देयधर्म्मोयं यदत्रैपुण्यतद् भवतु आचार्यमातापितॄं पूर्व्वाङ्गमंकृत्वा सकलस—

3 त्तराषे अनुतरज्ञानं व्याप्त इति ।

(b) [iii] Monghyr Copperplate of Devapal (Year 33)

(First Side)

Line 1 ॐ स्वस्ति । सिद्धार्थस्य परार्थसुस्थिर

,, 2 मतेः सन्मार्गमभ्यस्यस्सिद्धिसिद्धिम्

,, 3 अनुत्तरामभगवतस्तस्य प्रजासुक्रियात । यस्त्रैवातुक सत्व सिद्धि पद्वीरत्युग्र वीर्योदयाज् जित्वा निवृति—

,, 4 माससाद सुगतः सन्सर्व्वभूमिश्वरः ॥ (१) सौभाग्य-न्दधतुलं श्रियस्सपत्न्यात्न्या गोपालः पतिर्भवद्वसु—

,, 5 न्धरायाः। दृष्टान्ते सति कृतिनां सुराज्ञि यस्मिन
श्रद्धेयाः पृथु सगरादयोप्य अभुवन ॥ (२) विजित्य
जेना जलधेरवसुन्ध—

,, 6 रां विमोचितामोघ परिग्रहा इति। सत्राष्पमुद्राष्प
विलोचनान पुनर्व्वनेषुवन्धुन ददिशुर्म्मतंग जः ॥ (३) च

,, 7 लतस्वनन्तेषु बर्त्मेषु यस्य विस्वम्भराया निचितं
राजोभिः। पाद प्रचार क्षमसन्तरिक्ष विहंगमानाम्
सुचिरम् बभूव ॥(४)

,, 8 शास्त्रार्थभाजा चलतोनुशास्य वर्णान प्रतिष्ठापयता
स्वधर्म। श्री धर्मपालेन सुतेन सोभूत स्वर्गस्थिताना-
ममनृणः

,, 9 पितृनाम ॥ (५) अचलैरैव जंगमैरयदीयैर विच-
लद्भिर्द्विरदैः। कदर्थ्यमाना। निरुपप्लममम्बरम्
प्रपेदेश—

,, 10 रणाम् रेणुनिभेन भूत धात्री ॥ केदारे विधिनोपयुक्त-
पयसाम् गंगासमेताम्बुधौ गोकर्णादिषु चाप्यनु—

,, 11 स्थितत्वाम् तीर्थेषु धर्म्म्या क्रियाः।। भृत्यानाम् सुख
मेव यस्य सकलानुधृत्य दुष्टानिमान लोकानसा—

,, 12 धयातोनुषंग जनिता सिद्धिः परत्राप्यभूत ॥ (७)
तैस्तेर दिग्विजया वसान समये सम्प्रेषितानाम
परैः स—

,, 13 त्कारैरपनीय खेदमखिलं स्वां स्वान् गतानां भुवम्।
क्रियमभावय तां यदायमुचितम् प्रीत्या नृपाणामतभू सो

„ 14 त्कण्ठाम् हृदयम् दिवश्च्युतवतां जातिस्मराणामिव ॥
(८) श्री परबलस्य दुहितुः क्षितिपतिना राष्ट्रकूट
तिलकस्य ।

„ 15 रण्णाःदेव्याः पाणिर्जगृहे गृहमेधिना तेन ॥ (६)
धृन्नतु यियम् लक्ष्मीः साक्षातक्षितिनु शरीरिणी
किमवनि पतेः

„ 16 कीर्तिर्मुताथवा गृह देवता । इति विदधति शुच्याचा-
रावितर्कवतिः प्रजाः प्रकृति गुरुभीर्य्या शुद्धान्तमं
गुणौ—

„ 17 रकरोदधः ॥ (१०) श्लाघ्या पतिव्रतासौ मुक्तारत्नम्
समुद्र शु क्तरिव श्री देवपालदेवम् प्रसन्नवृत्तम् सुतभ-
सुत ॥ (११)

„ 18 निर्म्मलो मनसि वाचि सम्यतः कायकर्म्मणि च यः
स्थितः सुचौ राज्यमाप निरुप्प्लवम् पितुर्बो-
धिसत्वइव

„ 19 सौगतम् पदम् ॥ (१२) भ्राम्यर्द्धिविजयक्रमेण
करिथिस्तामेव विन्ध्यातविमुद्दाम्मप्लव मान वाष्पपय-
सो दृष्टाः पूर्नन्बान्ध—

„ 20 वः । कम्बोजेषु च यस्य वाजीयुवभिर्ध्वस्तान्यराजौज-
सौ हेषातिमिश्रितहारि हेषितरवाः कान्ताश्चिरम्
वीक्षिताः ॥ (१३) दक्षिण भुज इव राज्ञः परबलदलने
सहाय निरपेक्षः ।

„ 21 यः पूर्वम् वलिना कृतः कृतयुगे येनागभदमार्गवस्त्रेता-

याम् प्रहृतः प्रिय प्रणयिना कर्ण्णेन यौ द्वापरे ।
वि‌च्छिन्नः कलि

,, 22 ना शकद्विषि गते कालेन लोकान्तरम् येन त्यागपथः
स एवहि पुनविस्पष्टमुन्मिलितः ॥ (१४) आ गंगागम
महिता—

,, 23 त्सपत्नशून्यामासेतु प्रथितदशास्य केतुकीर्तेः । उर्व्वीमा
वरुनिकेतनाच्च सिन्धोरा लक्ष्मीकुल भवनाच्चयो

,, 24 बुभोज ॥ (१५)स खलु भागीरथी पथ प्रवर्तमान-
नानाविधिनौवाटक सम्पादित सेतुबन्ध निहित शैल
शिखर श्रे

,, 25 णी विभ्रमानिरतिशय घन घनाघन घटा श्यामायमा
न वासर लक्ष्मी समारब्ध सन्तत जलद समय स—

,, 26 न्देहात । उदीचीनानेकनरपति प्राभ्रितीकृताप्रमेय हय-
वाहिनी खर खुरोत्खातधूलीधूसरितदि—

,, 27 गन्तरालात । परमेश्वर सेवा समायाताशेष जम्बूद्वी-
पभूपाल पादात भरनमदावनेः । श्री मुद्गगिरिसमावा-

,, 28 सित श्रीमज्जयस्कन्धावारात परमसौगत परमेश्वर
परम भट्टारक महाराजाधिराज श्री धर्मपाल देव—

, 29 पादानुध्यातः परमसौगतः परमेश्वर परमभट्टारकोमहा-
राजाधिराजः श्रीमान् देवपालदेवः कुशली ।

,, 30 श्रीनगर भुक्तौ क्रिमिला विषयान्तः पातिस्वसम्बद्धावि-
च्छिन्न तलोपेत मेषिक ग्रामे समुपगता—

,, 31 न सर्व्वानेव राणक । राजपुत्र । अमात्य । महाका-

शौक्तिक । महादण्डनायक । महासा

„ 32 मन्त । महादौह्माधसाधनिक । महाकुमारामात्य । प्रमातृ । सरभंग । राजस्थानीय । उपरिक । दाशा

„ 33 पराधिक । चौरोद्धरणिक । दाण्डिकदाण्डपाशिक । शौल्किक । गौल्मिक । चत्रप (क्षेत्रप) । प्रान्तपाल । कोट्टपाल ।

„ 34 खण्डरक्ष । तदायुक्तक । विनियुक्त । हस्त्यश्वोष्ट्र बलव्य पृतक । किशोरवड़वागौमहिष्यजाविका-

ध्यक्ष. दूतप्रैषणी

„ 36 क । गामागमिक । अभित्वरमान. विषयपति । नरपति. ता रक । गौरमालवखश हून कुलिक कर्णाट लाट चाट भट

„ 36 सेवकादीन अन्याश्चाकीर्तितान स्वपादपद्मोपजीविनः प्रतिवासिनश्च ब्राह्मणोत्तरान महत्तर कुटुम्बि पुरोगमेदा

(Second Side)

„ 37 न्ध्रक चण्डाल पर्यन्तयन सामाज्ञापयति विदितम

„ 38 स्तु भवतां यथापरिलिखित मेषिकग्रामः स्वसी

„ 39 मातृण यूतिगोचर पर्यन्तटः मतलः सोपेरिकरः सौदशा

„ 40 पराध स चौरोद्धरणः परिहृतसर्व्व पोड़ः । अचाट भट प्रवेशो किञ्चितप्रग्राह्यो राजकुलीयप्रत्यायसमे

„ 41 तो भूमिच्छिद्र न्यायेनाचन्द्र क्षितिसमकालः पूर्वदत्तभुक्त भुज्यमान- देवब्रह्मदेय वर्ज्जितोमया मातापित्रोरात्मनश्चपु

,, 42 एष्वयशोभिवृद्धये वेदार्थविदो यज्वानौ विश्वरातस्य
पौत्रायविद्यावदात चेतसो भट्टश्रीबाराहुरातस्यपुत्राय ।

,, 43 पदवाक्यप्रमाणविद्यापारगताय । औपमन्यवसगोत्राय ।
आशलायनसब्रह्मचारिणे । भट्टप्रवरविहेकरातमिश्राय

,, 44 शासनीकृत्य प्रतिपादितः । यतोभवद्भिः सर्व्वैरेव
भूमेरदानफल गौरवादपहरणे महानरकपातभयाच्छ-
दानमि—

,, 45 दमनुमोदय पालनोयम् प्रतिवासिभिः क्षेत्रकरैश्चाज्ञा
श्रवण विधेयैर्भूत्वा समुचितकरहिरण्यादिसर्व
प्रत्यायोपन—

,, 46 य. कार्य इति । सम्वत् ३३ मार्ग दिने २१ । तथा
च धर्मानुशासन श्लोकाः । सर्व्वानेतान भाविनः पार्थि-
वेन्द्रान (भूयोभूयः) प्रार्थयत्येष

,, 47 रामः । सामान्याय धर्मसेतु नृपाणां काले पालनीयः
क्रमेणः ॥ (१६) बहुभिरवसुधा

,, 48 दत्ता राजभिः सगरादिभिः । यस्ययस्ययदा भूमिस्तस्य
तस्यतदा फलम् ॥ (१७) स्वदत्ताम् परदत्ताम् वा यौ
हारेत वसु—

,, 49 न्धराम् । स विष्ठायाम् क्रिमिभूत्वा पितृभिस्सह
पच्यते ॥ (१८)

इतिकमलदलाम्वुलोलम् श्रीयमनुचिन्त्य मनुष्य

,, 50 जीविताञ्च । सकलमिदमुदाहृताञ्चवुद्धवान हि
पुरुषैः परकीर्तयो विलोप्याः ॥ (१९) श्रेयोविधावु-

भयांसवि—

,, 51 शुद्धिभाजम् राजात्करोदधिगतात्मगुणाम् गुणज्ञः । आ-
त्मानुरूप चरितम् स्थिर यौवराज्यम् श्री राज्यपालामि

,, 52 ह दूतकमात्मपुत्रम् ॥ (२०)

(b) [iv] The Nalanda Copperplate of Devapaldeva (Year 39)

Line 1 ओं स्वस्ति । सिद्धार्थस्य परार्थसुस्थित मतेस्सन्मार्ग-
मभ्यस्यत

,, 2 स्सिद्धिस्सिद्धिमनुत्तरां भगवतस्तस्य प्रजासु क्रिया

,, 3 त् । यस्त्रैधातुकसत्वसिद्धि पदवीरत्युग्र वीर्योदया
ज्जित्वा

,, 4 निर्वृतिमाससाद सुगतस्सर्वार्थभूमीश्वरः ॥ (१)
सौभाग्यन्दध

,, 5 दतुलं श्रियस्सपत्न्या गोपालः पतिरभवद्वसुन्धरायाः ।

,, 6 दृष्टान्ते सति कृतिनां सुराज्ञि यस्मिन् श्रद्धेयाः
पृथुसगरादयोप्यभूवन् ॥ (२) विजित्य येना
जलधेर्वसुन्धराम्विमोचिता

,, 7 मोघपरिग्रहा इति । सबाष्पमुद्बाष्पविलोचनान्पुनर्वनेषु
बन्धून्ददृशुर्म्मतङ्गजाः ॥ (३) चलत्स्वनन्तेषु बलेषु
यस्य विश्वम्भरा—

,, 8 या निचित रजोभिः ॥ पादप्रचारक्षममन्तिरक्षम्विहङ्ग
मानां सुचिरम्बभूव ॥ (४) शास्त्रार्थभाजा चलतोनु-
शास्य वर्णाप्रतिष्ठापय

„ 9 ता स्वधर्मेश्री धर्मपालेन सुतेन सोभूत्स्वर्गस्थिताना-
मनृणः पितृणाम् ॥ (५) अचलैरिव जङ्गमैर्यदीयैर्वि
चलद्भि- द्विरदैः कदर्श्यमाना ।

„ 10 निरुपप्लवमम्बरं प्रपेदे शरणं रेणुनिभेन भूतधात्री ॥
(६) केदारेविधिनोप युक्त पयसां गगासमेतेम्बुधौ ।
गोकर्णादिषुचाप्यनुष्ठ—

„ 11 तवतान्तीर्थेषु धर्म्याः क्रियाः । भृत्यानां सुखयेव यस्य
सकलानुद्धृत्य दुष्टानिमान्लोकान्साधयतोऽनुषङ्ग
जनितासिद्धिः परत्रा—

„ 12 प्यभूत् ॥ (७) तैस्तैर्दिग्विजयावसान समये
संप्रेषितानां परैः सत्कारैरपनीय खेदमखिलं स्वांस्वां
गतानांभुवम् । कृत्य भावयतां

„ 13 यदीयमुचितं प्रीत्यानृपाणामभूत् सोत्कण्ठ हृदयं
दिवश्च्युतवतां जातिस्मराणामिव (८) ॥ श्री परबलस्य
दुहितुः क्षितिपतिनारा—

„ 14 ष्टकूटतिलकस्य । रण्णादेव्याः पाणिर्जगृहे गृहमेधिना
तेन ॥ (९) धृततनुरियं लक्ष्मीः साक्षात्क्षितिर्नु
शरीरिणी । किमवनि पनेः कीर्तिर्मूर्

„ 15 र्तायवा गृहदेवता । इति विदधतो शुच्या चारा
वितर्कवतीः प्रजाः प्रकृतिगुरुभिर्या शुद्धान्तङ्गुणैरकरो-
दधः ॥ (१०) श्लाघ्या पतिव्रता सौ सु

„ 16 क्तारत्नं समुद्र शक्तिरिव श्री देवपालदेवम्प्रसन्नवक्त्रं
सुतमसूत ॥ (११) निर्म्मलो मनसि वाचि संयतः ॥

कायकर्म्मणिच यः स्थितः शुचौ ।

,, 17 राज्यमाप निरुपप्लवम्पितुर्बोधसत्व इव सौगतं पदम् (१२) भ्राम्यद्भिर्विजय क्रमेण । करिभिस्तामेव विन्ध्याटवीमुद्दामप्लवमानवाष्पपय

,, 18 सोद्दृष्टाः पुनर्बन्धवः ! कम्बोजेषु च यस्य वाजियुभिर्ध्वंतान्य राजौजसो हेषामिश्रितहारिहेषितखाः कान्ता श्चिरम्वीक्षिताः ॥ (१३) यः पूर्वं बलि

,, 19 ना कृतः कृतयुगे येनागमद्भार्गवस्त्रेतायां प्रहृतः प्रियप्रणयिना कर्णेन यो द्वापरे । विच्छिन्नः कलिना शकद्विषि गते कालेन लोकान्त

,, 20 रम्येनत्यागपथस्स एवहि पुनर्विस्पष्ट मुन्मीलितः ॥ (१४) आ गंगागमहितात्सपत्नशून्यामासेतोः प्रथित-दशास्यकेतुकीर्तिः । उर्व्वीमावरुण

,, 21 निकेतनाच्च सिन्धोरा लक्ष्मीकुलभवनाच्च योबुभोज ॥ (१५) स खलु भागीरथी पथप्रवर्त्तमाननाना विधनौ-वाटक संपादित सेतुबन्धनिहित शै

,, 22 ल शिखर श्रेणि विभ्रमात् निरतिशय घनघनाघन घटाश्यामायमान वासर लक्ष्मी समारब्ध संततजलद समयसन्देहात् उदीचीनानेक

,, 23 नरपतिप्राभृतीकृताप्रमेयहयवाहिनी खरखुरोत्खात-धूलीधूसरित दिगन्तरालात् परमेश्वर सेवा समायाता शेष जंबूद्वी

,, 24 पभूपाल पादात भरनमदवनेः श्री मुद्गिरिसमावासि

श्री मञ्जयस्कन्धावारात् परम सौगत परमेश्वर भट्टारकम

„ 25 महाराजाधिराज श्री धर्मपालदेव पादानुध्यातः परमसौगतः परमेश्वरः परमभट्टारको महाराजाधिराजः श्री मान्देवपा—

„ 26 लदेवः कुशली। श्रीनगरभुक्तौ राजगृह विषयान्तः पाति अजयपुरनय प्रतिबधद्धस्वसम्बद्धा विच्छिन्नतलोपेत। नन्दिवनाक। मणि

„ 27 वाटक। पिलिपिण्कानप्रतिबनटिका। अचलानयप्रतिवद्ध हस्तिग्र म। गया विषयान्तः पातिकुसुदसूत्रवीथी प्रतिबद्धपालाम

„ 28 कग्रामेषु। समुपमगतान सर्व्वानेव राजराणक। राजपुत्र। राजा-मात्य। महाकार्त्ताकृतिक। महादण्डनायक। महाप्रतीहार। महा

„ 29 सामन्त। महादौः साधसाधनिक। महाकुमारामात्य। प्रमातृ। शरभङ्ग। राजस्थानो। योपरिक। विषयपति। दाशापराधिक। चौरोद्धर

„ 30 णिक। दाण्डिक। दाण्डपाशिक। शौल्किक. गौल्मिक। क्षेत्रपाल। कोटपाल। खण्डरक्ष। तदायुक्तक। विनियुक्तक। हस्त्यश्वोष्ट्रनौबलव्यापृ

„ 31 तक। किशोरवडवागोमहिष्यधिकृत। दूतप्रैषणिक। गमागमिक। अभित्वरमाणक. तरिक। तरपतिक। औड्रमालवखशकुलिक।

„ 32 कर्णाट हूण ।
चाटभटसवकादीनन्यांश्चाकीर्तितान् स्वपादपद्मो-
पजीविनः प्रतिबासिनश्च ब्राह्मणोत्तरान् महत्तमकुटु-
म्बिपुरोगमेदान्ध्र

„ 33 क । चण्डाल पर्यन्तान् समाज्ञापयति विदितमस्तु-
भवताम् यथोपरिलिखितस्वसम्बद्धाविच्छिन्नतलोपेत
नन्दिवनाकग्राम । मणिवाट

„ 34 कग्राम । हस्तिग्राम । पालामकग्रामः स्वसीमातृणयू-
तिगोचरपर्यन्ताः सतलाः सोद्देशाः साम्रमधूकाः
सजलस्थ

„ 35 लाः सोपरिकराः सदशापराधाः सचौरोद्धरणाः परिहृत-
सर्वपीडाः अचाटभटप्रवेशा अकिंचित्प्रग्राह्यराजकुलीय

„ 36 समस्तप्रत्यायसमेता भूमिच्छिद्रन्यायेनाचन्द्रार्कक्षि-
तिसमकालम् पूर्वदत्त भूक्तभुज्यमानदेव ब्रह्मदेय-
वर्जिताः मया

„ 37 मातापित्रोरात्मनश्च पुण्यशोभितवृद्धये ॥ सुवर्णद्वीपा-
धिपमहाराज श्री बलपुत्रदेवेन दूतकमुखेन वयम्वि-
ज्ञापिताः यथा मया

„ 38 श्री नालन्दाम्विहारः कारितस्तत्रभगवतोबुद्धभट्टारकस्य
प्रज्ञापारमितादि सकलधर्मनेत्री स्थानस्यायार्थे तांत्रि

„ 39 क बोधिसत्व गणस्याष्ट महापुरुष पुद्गलस्यचातुर्द्दिशा-
र्यभिक्षुसंघस्य बलिचरुसत्र चीवर पिण्डपातशयना-
सनग्लान प्रत्ययभे

„ 40 षज्याद्यर्थ धर्मरत्नस्य लेखनाद्यर्थं विहारस्यच खण्डस्फु-

टितसमाधानार्थं शासनीकृत्य प्रतिपादिताः यतो-
भवद्भिः सर्वैरेव

,, 41 भूमेर्दानपालन गौरवादपहरणे च महानरकपातादिभ-
याद्दानमिदमभ्यनुमोद्य पालनीयं प्रतिवासिभिर-
प्याज्ञाश्र

,, 42 वणाविधेयैर्भूत्वायथाकालं समुचित भागभोग करहिर-
ण्यादि प्रत्यायोपनयः कार्य इति ॥ सम्वत ३९ कार्तिक
दिने २१

Reverse

,, 43 तथा च धर्मानुशन्सनश्लोकाः बहुभिर्वसुधा दत्ता
राजभिः ।

,, 44 सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा
फलम् ॥ (१५)

,, 45 स्वदत्ताम्परदत्ताम्वायो हरेत् वसुन्धरा । सविष्टायां
कृमिर्भूत्वा पितृभिः

,, 46 सहपच्यते ॥ (१७) षष्ठिवर्षसहस्राणिस्वर्गे मोदति
भूमिदः । आच्छेत्ता चानुमन्ताच तान्येव

,, 47 नरके वसेत् ॥ (१८) । अन्यदत्तां द्विजातिभ्यो यत्ना
द्रक्ष युधिष्ठिर । महीं महीभृतां श्रेष्ठ दा—

,, 48 नाच्छ्रेया तु पालनम् ॥ (१९) । अस्मत्कुलक्रममुदार-
मुदाहरद्भिरन्यैश्च दानमिदमभ्यनुमोदनीयं । लक्ष्म्या
स्तडित्सलिलबुद्बुदच—

,, 49 चलाया दानं फलं परयशः परिपालनंच ॥ (२०) ।

इति कमलदलाम्बु बिन्दुलोलां श्रियमनुचिन्त्य मनुष्य जीवितं च। सकलमि—

,, 50 दमुदाहृतं च बुध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ (२१)। दक्षिणभुज इव राज्ञः परबलदलने सहाय निरपेक्षः।

,, 51 दूत्यं श्री बलवर्मा विदधे धर्म्माधिकारेऽस्मिन ॥ (२२)। अस्मिन् धर्म्मारम्भे दूत्यं श्री देवपालदेवस्य। विदधे श्री बलवर्मा व्याघ्रतटी मण्डलाधिपतिः ॥ (२३)।

,, 52 आसीदशेष नरपालविलोलमौलि मालामणि द्युति विबोधितपादपद्मः। शैलेन्द्रवश तिलको यवभूमिपालः श्री वीरवैरिमथना—

,, 53 नुगताभिधानः ॥ (२४)। हस्थैरथलेषुकुमुदेषु मृणाली-नीषुशङ्खेन्दु कुन्द तुहिनेषु पदन्दधाना। निःशेष दिङ्-मुखनिरन्तर लब्ध गीतिः

,, 54 मूर्तेव यस्य भुवनानि जगाम कीर्तिः॥ (२५)। भ्रूभङ्गे भवति नृपास्य यस्य कोपाभिन्नाः सह हृदयैर्द्वि-षांश्रियोपि। वक्राणामि—

,, 55 हहि परोपघातदक्षा जायन्ते जगति भूषङ्क्तिप्रकाराः ॥ (२६) तस्याभवन्नयपराक्रमशीलशाली राजेन्द्रमौलिशि-शतदुर्ल्लंकितादिघ्र—

,, 56 युग्मः। सूनुर्युधिष्ठिरपराशरभीमसेन कर्णार्ज्जुना-र्ज्जितयसमराग्रवीरः॥ (२७)। उद्धूतम्बरतलाद्युधि सञ्चरन्त्या यत्सेनयार्वानिरजः प—

,, 57 टल पदोत्थम् । कर्णानिलेन करिणां शनकम्बितीर्णं
-गण्डस्थलमदजलैः शयमाम्वभूव ॥ (२८) ।अकृष्ण-
पक्षमेवेदमभूद्भुवनमण्डलं ।

,, 58 कुलन्देत्याविपस्येव यद्यशोभिरनारतम् ॥ (२९) । पौ-
लोमोवसुराधिपम्य विदितासंकल्पयोनेप्रीतिः शैलसुते-
वमन्मथरि—

,, 59 पोर्लदमीमुरारेरिव राज्ञः सोमकुलान्ययस्य महतः
श्रीधर्मसेतोः सुता तस्याभूद्वनोभुजो ऽग्रमहिषी तारेव
ताराह्वया ॥ (३०) । माया—

,, 60 यामिव कामदेव विजयी शुद्धोदनस्यात्मजः स्कन्दो
नन्दितदेववृन्दहृदयः शम्भोरुमायामिव । तस्यान्तस्य
नरेन्द्रवृन्द विनमत्पादारवि—

,, 61 न्दासनःसर्वोर्वोपतिगर्वखर्वणचणः श्रीबालपु-
त्रोऽभवत् ॥ (३१) । नालन्दा गुण वृन्द लुब्धमन-
साभक्त्या च शौद्धोदनेर्बुध्वाशैलसरित्तरगतरलां

,, 62 लक्ष्मीमिमां चोभनाम् । यस्तेनोन्नतसौधधामधवलः
सङ्घार्थ मित्र श्रिया नानासद्गुणभिक्षुसंघ वसति-
स्तस्याम्विहारः कृतः ॥ (३२) । भक्त्या

,, 63 तत्र समस्तशत्रुवनितावैध -यदीक्षागुरुं कृत्वा शासन-
माहितादरतया यम्प्रार्थ्य दूतैरसौ । ग्रामान् पञ्च वि
पञ्चितो- परियथोद्देशा

,, 64 निमानात्मनः पितृणां क हिताद्याय च ददौ श्रीदेवपालं
नृपं ॥ (३३) ।

यावत्सिन्धोः प्रबन्धः पृथुलहरजटाक्षोभिताङ्गचगङ्गा
गुर्व्वीं।

,, 65 धत्ते फणीन्द्र. प्रतिदिनमचलो हेलया यावदुर्व्वीं।
यावच्चास्तोदयाद्रीरवितुरगखुरोद्दृष्ट चूडामणी
स्तस्तावत्सत्सकीर्तिरेषा प्रभव-

,, 66 तु जगताम्सत्क्रिया रोपयंती ॥ (३४)।

(b) [v] Ghosrawa Stone inscription of Devapal

,, 1 श्रीमानसौ जयति सत्वहित प्रवृत्त–सन्मानसाधिगत--
तत्वनयो मुनीन्द्रः । क्लेशात्मना दुरितनक्र-दुरासदान्तः
ससार सागर समुत्तरणैक सेतुः ॥ १ ॥

,, 2 अस्यास्मद् गुरवो बभूव रबलाः सम्भूय हर्तुं मनः का
लज्जा यदि केवलो न बलवानस्मि त्रिलोक प्रभौ ।
इत्यालोचयते

,, 3 व मानसभुवा यो दूरतो वर्जितः श्रीमान विश्वमशेष
मेतदवताद्बोधौम वज्रासनः ।।२।। अस्त्युत्तरापथ विभू-
षण भूतभूमि-र्द्देशोत्तमो न

,, 4 गरहार इति प्रतीतः । तत्रद्विजाति रुदितोदित-वंशजन्मा
नामेन्द्रगुप्त इति राजसखोबभूव ।। ३ ॥ रज्जेकया
द्विजवरः सगुणी गृ

,, 5 हिण्या युक्तोरराज कलया मलया यथेन्दुः । लोकः
पतिव्रतकथा -परिभावनासु सकीर्त्तनं प्रथममेव करोति
यस्याः ॥ ४ । ताभ्यामजा

,, 6 यत सुतः सुतरां विवेकी यो बाल एव कलितः परलोक
बुद्धया । सर्व्वोपभोग-सुभगेपि गृहे विरक्तः प्रव्रज्यया
सुगत-शासनमभ्युपै

,, 7 तुम ।।५।। वेदानधीत्य सकलान् कृतशास्त्रचिन्तः
श्रीमत् कनिष्कमुपगम्य महाविहारम् । आचार्यवर्य

मथ स प्रशम-प्रशस्य सर्व्वज्ञशान्ति मनुगम्य

„ 8 तपश्चात् ॥३॥ सोयॅ विशुद्धगुण-सम्भूत-भूरिकीर्त्तिः शिष्योऽनुरूप गुणशील-यशोभिरामः । बालेन्दुवत कलिकलङ्क विमुक्त कान्तिर्वन्द्यः

„ 9 सदा मुनिजनैरपि वीरदेवः ॥७। वज्रासन वन्दितु मेकदाऽथ श्रीमन्महाबोधिमुपागतोऽसौ । द्रष्टु ततोऽ गात् सहदेशि-भिक्षून् श्रीमत् यशोवर्म्म

„ 10 पुरं विहारम् ॥८॥ तिष्टन्नथेह सुचिर प्रतिपत्ति-सार. श्रीदेवपाल भुवनाधिपलब्ध-पूज । प्राप्त-प्रभ· प्रतिदिनोदय-पूरिताश. पूषेव-दारित

„ 11 तमः प्रसरोरराज ॥९॥ भिक्षोरातमसम सुहृदभुजइव-श्री सत्यबोधेर्निजो नालन्दा परिपालनाय नियतः संघस्थितेर्यस्थित· । येनैतो स्फुटमिन्द्रशैल-मुकुट-श्री चैत्य चूडामणी

„ 12 श्रामण्यव्रत-सम्वृतेन जगत श्रेयोऽर्थमुत्थापितौ ॥१०॥ नालन्दया च परिपालितयेह सत्या । श्रीम

„ 13 द्विहार-परिहार-विभूषिताङ्गया । उद्भासितापि बहु-कीर्तिवधू-पतित्वे यः साधु साधुरिति साधुजनैः प्रशस्तः ॥११॥ चिन्ताज्वरं शमयताऽर्त्तजन—

„ 14 स्य दृष्ट्या धन्वन्तरेरपिहि येन हतः प्रभावः । यश्चो-प्सितार्थ-परिपूर्ण-मनोरथेन लोकेनकल्पतरु तुल्यतया गृहीत. ॥१२॥ तेनैतद

„ 15 त्र कृतमातम मनोवदुच्चै-र्वज्रासनस्य भवनं भुवनो त्तमस्य । सञ्जायते यदभिर्वाद्य विमानगानां

कैलासमन्दर--महीधरशृङ्ग--शङ्का ॥१३॥ सर्व
,, 16 स्योपनयेन स वसुहृदामौदार्यमभ्यस्यता सम्बोध
विहितस्पृहं सहगुणैर्विस्पर्द्धि वीर्य्यन्तथा। अत्रस्थेन
निजे निजाविह बृहत पुण्याधिकारे
,, 17 स्थिते येन स्वेन यशोध्वजेनघटितौ वंशावुदीचीपथे
॥१४॥ सोपानमर्गमिव मुक्ति पुरस्य कीर्तिमेत्ता
विधाय कुशलं यदुपात्तमस्मात्।
,, 18 कृत्यादित. सपितरं गुरुवर्गमस्य सम्बोधिमेतु जन-
राशिरशेष एव ॥१५॥ यावत् कूर्म्मो जलधिवलयां
भूतधात्रीं विभतिध्वान्तध्वंसी
,, 19 तपति तपनो यावदेवोग्ररश्मिः। स्निग्धालोकाप शिशि-
रमहसा यामवन्यश्च यावत् तावत् कीर्त्तिर्जयतु भुवने
वीरदेवस्य शुभ्रा ॥१६॥

Inscriptions of Surapala

The two Bihar Buddha image inscriptions of the reign of Surpala, referred to by R D Banerjee, have been discovered They are dated in the second year and record the erection of images at the Uddandapur Vihara by an old Buddhist monk Purnadasa

Line 1 ॐ महाराजाधिराज श्री सुरपाल देव राज्य सम्वत् २

„ 2 द्विराश [था] द वदि ११ अस्मिन सम्वत्सर मास दिव

„ 3 मानुक्रमे श्रीमदुद्दण्डपुरो [डो] इह विहाय नेवा

„ 4 सिक मिन्वुद्रेप [देश] विनिर्गत पाडिक्रमण विहार बृद्ध

„ 5 परिपध्य [शुद्ध] प्रदर्शिणा स्थविर पूर्णदासेन स्वकारित चैत्ये भट्टारकस्य शिला प्रतिभा देवद्ध [यध] स्मीय प्रदि स्थापित यत पुराय [] माता पितरौ अध्याय पूर्व कम कृत्वा अनुतर ['] सकलसत्वगाशे [:] इतिः

Note —The object is to record the consecration of the image of Buddha in a Caitya constructed by the donor. The ceremony of consecration by elder Purandasa who was the oldest man in Padikraman Vihara

[d] (i) Gaya Inscription of Narayanpala (in the 7th year of his reign)

Line 1 ॐ नमो पुरुषोत्तमाय नमः ॥ ॐ जयति जगति नाथः
प्रस्फुरक=कारुमूर्त्तिर=जगद् अरि विनिहन्ता श्री मद्
=एको मुरारिस=तदनु मुनि जानोयम् स्थिर संश्लेशा
राशिः स्फुर —

,, 2 द्=अमल गुणायाम् ध्यान वृतो स्थिरात्मा ॥
प्रोद्भूताति दर्पे प्रबल मनसंत्रास हेतु स्वाभाव्म्
कृत्वैतन नारसिंहम् स्फुट विकट सटम रूपमत्य उग्र
रौद्रम् । ये

,, 3 न=श्रोदोऋणाः पृथ्व्याम् खर नकर करैर=भेदितो
दैत्यराजाः श्रीमान=लौकेकनाथो भुवनहित विधाता
पातु युष्मान=स विष्णुः ॥ श्रीमान=अशेष शुभ
सम्भृत चारु

,, 4 मूर्ति· भद्रः सुनिरम्मल धियाम् प्रवरो श्री ग्राह (?) ।
प्राप्तोदयादित कुले सुकृति वभुव यो वामदेव इति
सर्वजगत=प्रतीत । तस्य आत्मजः प्रियतमो
विदुषाम् समा —

,, 5 सित यम् सहीदेवामिति बन्धुजनो जुहाव । तस्याभवत
=सुतवरो वरधर्मवृत्तिः सम्मानितो गुरु जनैरपि
वप्पदेवः ॥ सर्व्वार्थ सिद्धिकरणैक निधान भूता सौ —

,, 6 न्दर्य गर्भ रुचिरामलरूप सम्पत पत्नी च तस्य कमलेव

सदा प्रशस्ता ख्याता भप न जगति वल्लभ देऽयतिष्ठा
॥ ताभ्यामाजन्याम् अजायत सुतोमाला—

,, 7 धर्म वृत्तिरव्राक काय चित कृत सभ्यमनोभिमानी।
ब्रह्मो पवीत चरिते व्रत सगत श्री यो भाण्डदेव इति
पूर्वमिह प्रनीतः॥ विद्युल्लोलामत्तण परिणातीम्

,, 8 सॅस्कृतानाम् विदित्वा जन्मोत्तरा सादामल भुवन
प्राप्तुमभ्युदगतनेन। येनात्यर्थम् सुकृत मतिभि सेविते
ध्यान मार्गे चेतो न्यास्तम् (सु) विमलम् ज्ञानमा
स्वादना—

,, 9 य॥ तेनानेक द्विज जन भुवि प्रेमवृत्या गयायाम्
श्रीमद् एषो यतिषु विहित (:) सद्गुणा वासवासः
ज्ञातम् श्रेयो यद् अमल गुणम् ब्रह्मचार्या श्रमेण तेना

,, 10 स्त्वज्जगदमलनम् क्षीणौ संक्लेश राशिः॥ चातु
विद्याम् समस्त प्रसमित कलुम् [?] ब्रह्मसम्मन्यस्त
बृति श्रो मन्तां सद्क्रियात्मा प्रथिन पृथुगुणाम्
प्रार्थय—

,, 11 त्येष मौनी भुयालोको स्मित श्रीः पर कृत सुकृतैः
पालने रक्षणे च तत् कर्त्तव्यम् भवद्भिः स्थिरवमल
गुणः स्थानि वाय यथायम्॥ सद्वृत्ता मलवृ—

,, 12 त्तिभिः स्फुट तरम् जाता दरैः सर्व्वतः सर्व्वानेता (न
भाविन (:) पार्थिवेन्द्र भूयो भूयो जाचति = ऐष मौनी
सामान्तोयम् धम सेतुरनाराण (म्) काले काले पा—

,, 13 लनेयो भवद्भिः॥ व्याज्ञानार्यवहिस = तपोधन
जनैः स्थातव्यमत्राश्रमे॥ इतिएतत् व्रतधारी भिरनि-

यमित भुयाद्=यथा नान्यथा। कर्त्तव्यम् तदिहा-
मलम् प्रि—

„ 14 यतमैर विप्रैर गयावासिभिः ॥ स्फुरतु कीर्तिरियम्
गुणशालिनी सकल सत्व हितोदय हेतवे तपति
यावदयम् भुवि भास्करो हिमक—

„ 15 रेण सहामल दीधितिः। श्री नारायणपालदेव इति
प्राप्तोदय भूपति भूतो भूमि भूजा (म्) शीरो भीर
अमल यस्योचित (म्) शासनम् राज्ञस्त—

„ 16 स्य गुणात्म लस्य महतः सम्वत्सरे सप्तमे वैशा
ख्याम् शुभ सम्भृतेन विधिना लब्ध प्रतिष्ठितमठ।

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[d] (ii) ndian Museum Stone inscription of Narayanpal (Year 9)

Line 1 ओं सम्वत ९ वैशाख शुदि ५ परमेश्वर श्री नाराय-णपालदेव राज्ये अन्धवैषयिक शाक्य भिक्षु स्थविर धर्म्ममित्रस्य

,, 2 यदत्र पुण्यम् तद्भवत्वाचार्योपाध्याय माता पितृ पूर्व्वंगमम कृत्वा सकल सत्वराशेरनुत्तर ज्ञान प्राप्तयिति ॥

[d] (iii) Bhagalpur Copper-plate grant of Narayanapala (Year 17)

Line 1 ओं स्वस्ति । मैत्रीङ्कारुण्य रत्न प्रमुदित हृदयः

,, 2 प्रेयसीं सन्दधानः सम्यकसम्बो धिविद्यासरिदम्

,, 3 लजलक्षा लिताज्ञान पङ्कः । जित्वा यः काम—

,, 4 कारिप्रभ वमभिभवं शाश्वतीम्प्राप शान्ति स श्री मान् लोकनाथो जय—

,, 5 ति दशवलोऽन्यश्च गोपाल देवः ॥ (१) लक्ष्मी जन्म निकेतन ममकरो वोढुं क्षमः क्ष्माभरं पक्ष च्छेद भयादु—

,, 6 पस्थितवतामेकाश्रयो भूभृता । मर्यादा परिपालनैक निरतः शौर्यालयोऽस्माद भूद्दु ग्धाम्वोधि विलास—

,, 7 हासि महिमा श्री धर्म्मपालो नृपः ॥ (२) जित्वेन्द्र राज प्रभृतीनरातीनुपार्ज्जिता येन महोदयश्रीः । दत्ता पुनः

,, 8 सावलिनार्थं यित्रे चक्रायुधायानति वामनाय ॥ (३) रामस्येव गृहीत सत्य तपसस्तस्यानु रूपो गुणैः सौमित्रेरुदपा—

,, 9 दि तुल्य महिमा वाक्पाल नामानुजः। यः श्रीमान्न यविक्रमैक वसतिभ्रातुः स्थितः शासने शून्याः शत्रु पताकिनी—

,, 10 भिरकरोदेकातपत्रा दिशः ॥ (४) तस्मादुपेन्द्र चरितै र्ज्जगतीम्पुनानः पुत्रो वभूव विजयी जयपाल नामा। धर्म्मद्वि—

,, 11 पां शमयिता युधि देवपाले यः पूर्व्वजे भूवन राज्य सुखान्य नैर्षत् ॥ (५) यस्मिन्भ्रातुर्न्निदेशा द्वलवति परितः प्रस्थिते

,, 12 जेतुमाशाः सीदन्नाम्नैव दूरान्निज पुरमजहादुत्क लानामधीशः। आसाञ्च क्रे चिराय प्रणयि परिवृतो विभ्रदु—

,, 13 च्चेनमूर्ध्ना राजा प्राग्ज्योति षानामुपशमिति समि त्सङ्कथां यस्यचाज्ञां ॥ (६) श्रीमान विग्रह पाल स्तत्सूनरजातश त्रुरि—

,, 14 व जातः। शत्रू वनिता प्रसाधन विलोपि विमलासि जलधारः ॥ (७) रिपवो येन गुर्व्वीणां विपदामास्पदी कृताः (।) पुरुषायु—

,, 15 षदीर्घाणा सुहृदः सम्पदामपि ॥ (८) लज्जेति तस्य

जलधेरिव जह्नु कन्या पत्नी बभूव कृत हैहय वंश
भूषा। यस्याः शुची—

" 16 नि चरितानि पितुश्चवंशे पत्युश्च पावन विधिः
परमो बभूव ॥ (९) दिक्पालः क्षितिपालनाय दधतं
देहे विभक्ताः

" 17 श्रियः श्री नारायणपालदेवमसृजत्तस्यां स
पुण्योत्तरं। यः क्षोणीपतिभि. शिरोमणि रुचा
श्लिष्टाङ्घ्रि श्रीठोपल न्यायो पा—

" 18 त्तमलञ्चकार चरितैः स्वैरेव धर्म्मासनं ॥ (१०)
चेतः पुराण लेख्यानि चतुर्व्वर्ग निबोनि च। आरि-
प्सन्ते यतस्त्यानि चरितानि मही भृतः ॥ (११)

" 19 स्वीकृत सुजनमनोभिः सत्यापित सातिवाहनः सूक्तैः।
त्यागेन यो व्यधत्त श्रद्धेयामङ्ग राजकथां ॥ (१२)
भयादरातिभिर्यस्य रण—

" 20 मूर्द्धनि विस्फुरन्। असिरिन्दी वरश्यामो ददृशे
पीत लोहितः ॥ (१३) यः प्रज्ञया च धनुषा च
जगद्विनीय नित्यं न्यवीविशद्—

" 21 नाकुलमात्मधर्मे। यस्यार्थिनः सविधमेत्य भृशं
कृतार्था नैवार्थितां प्रति पुनर्व्विदधुर्म्मनीषां ॥
(१४) श्री पतिर कृष्ण कर्मा विश्वा—

" 22 धरनायको महा भोगी। अनल महशोपि धाम्नाय—
श्चित्रन्नल समश्वरितैः ॥(१५) व्याप्ते यस्य त्रिजगति
शरच्चन्द्र गौरैर्यशो—

„ 23 भिर्म्मर्त्ये शोभान्न खलु विभरामास रुद्राट्टहासः ।
सिद्धस्त्रीणामपि शिरसिजेष्वर्धिताः केतकीना
पत्रापीडाः सुचिरम—

„ 24 भवन् भृङ्गशब्दानुमेयाः ॥ (१६) तपोममास्तु
राज्यन्ते द्वाभ्या मुक्तमिद द्वयोः । यस्मिन्विग्रह
पालेन सगरेण भगीरथे ॥ (१७) सखलु भा—

„ 25 गीरथीपथ प्रवर्त्तमान नाना विधिनौ वाटसम्पादित
सेतु वन्धन निहित शैल शिखर श्रेणी विभ्रमात्
निरतिशय घन घना घन घना ट्टीं—

„ 26 श्यामायमान वासर लक्ष्मी समारब्ध सन्तत जलद
समय सन्देहात् उदोचीनानेक नरपति प्राभृती कृता
प्रमेयहयवाहिनी खर—

„ 27 खुरोत्खातधूली धूसरितदिगन्तरालात् परमेश्वरसेवा-
समायाता शेषजम्वुद्वीप भूपालानन्तपादात भरन-
मदवनेः । श्री मु—

„ 28 द्गगिरिसमावासित श्रीमज्जयस्कन्धावारात् परम-
सौगतो महाराजधिराज श्रीविग्रहपालदेव पादा-
नुध्यातः परमेश्वरः पर—

„ 29 मभट्टारको महाराजाजिराज. श्रीमन्नारायण पालदेवः
कुशली । तीरभुक्तौ । कक्षवैपयिकस्वसम्बद्धाविच्छि-
न्नतलो—

„ 30 पेत मकुतिका ग्रामे । समुपगताशेषराज पुरुषान् ।
राजराज—

„ 31 नक । राजपुत्र । राजामात्य । महासान्धि विग्रहिक ।

महाक्षपटलिक । म—

„ 32 महासामन्त । महासेनापति । महाप्रतीहार । महाकर्त्ताकृतिक । महा—

„ 33 दौः साधसाधनिक । महादण्डनायक । महाकुमारामात्य । राजस्थानीयोपरिक । दाशापाधिक । चौरोद्धरणिक ।

„ 34 दाण्डिक । दाण्डपाशिक । शौल्किक । गौल्मिक । क्षेत्रप । प्रान्तपाल । कोट्टपाल । खण्डरक्ष । तदायुक्तक । विनियुक्तक । हस्त्य—

„ 35 श्वोष्ट्रनौब व्यापृतक । किशोर । बडवा । गोमहिष्याजाविकाध्यक्ष । दूतप्रैषनिक । गमागमिक । अभित्वमाण विषयपति

„ 36 ग्रामपति । तरिक । गौड । मालव । खश । हूण । कुलिक । कर्णाट । लाट । चाट । भट । सेवकादीन् । अन्यांश्चाकीर्तितान् ।

„ 37 राजपादोपजीविनाः प्रतिवासिनो ब्रह्मणोत्तारान् । महमोत्तम-कुरोगमेदान्ध चण्डालपर्यन्तान् । यथार्हं मानयति ।

„ 38 बोधयति । समादिशतिच । मतमस्तु भवतां । कलशपोते । महाराजाधिराज श्री नारायणपालदेवेन स्वेयंकारितसहस्त्रा—

„ 39 यतनस्य । तत्रप्रतिष्ठापितस्य । भगवतः शिवभट्टारकस्य । पाशुपत आचायपरिषदश्च । यथार्हं पूजाबलि चरुसत्रनवक—

„ 40 र्म्माधर्थं । शयनासनग्लान प्रत्यय भैषज्य परिष्कारा·
द्यर्थं । अन्येषामपिस्वाभिमतानां । स्वपरिकल्पित-
विभागेन। अनवद्यभो—

„ 41 गार्थञ्च। यथोपरिलिखितमकुतिका ग्रामः। स्वसी-
मातृण यूतिगोचरपर्यन्तः । सतलः । सोद्देशः ।
साम्रमधूकः। सजल—

„ 42 स्थलः। सगर्त्तोषर.। सोपरिकरः। सदशापचार.।
सचौरोद्धरणः । परिहृत सर्व्वपीड़ः । अचाटभट-
प्रवेश.। अकिञ्चि—

„ 43 त्प्रग्राह्य.। समस्तभाग भोग कर हिरण्यादिप्रत्याय-
समेत. । भूमिच्छिद्रन्यायेना चन्द्रार्कक्षितिमकालं-
यावत्मातापि—

„ 44 त्रोरात्मनश्च पुण्ययशोऽभिवृद्धये । भगवन्त शिवभ-
ट्टारकमुद्दिश्य-शासनीकृत्य प्रदत्तः । ततो भवद्भि.
सर्व्वरेवानु—

„ 45 मन्तव्य भाविभिरपि भूपतिभि भूमे र्द्दानफल
गौरवादपहरणे च महानरकपात भयाद्दानमिदम-
नुमोद्य पालनीयं प्र—

„ 46 तिवासिभिः क्षेत्रकरैश्चाज्ञा श्रवण विधेयीभूय यथा-
कालं समुचित भागभोगकरहिण्यादिसर्व्वप्रत्यायो-
पनयः का—

„ 47 र्य इति। सम्वत् १७ वैशाखदिने ९ (II) तथा
चधर्मानु शंसिनः श्लोकाः । वहुभिर्व्वसुधादत्ता
राजभिः सगरा दिभिः (i)

„ 48 यस्य यस्य यदा भूमिस्तस्यतस्यतदा फलं ।। षटि वर्ष सहस्त्राणि स्वग्गे मोदति भूमिदः । अच्छेत्ताचानुमन्ता च तान्येव न—

„ 49 रके वसेत् ।। स्वदत्ताम्वा पर दत्ताम्वा यो हरेत वसुन्धरा । स विष्ठायां कृमिर्भूत्वा पितृभिः सहपच्यते ।। सर्व्वानेतान् भाविनः

„ 50 पार्थिवेन्द्रान् भूया भूय प्रार्थयत्येषरामः । सामान्योऽयन्ध-म्मसेतुर्नृपाणा काले काले पालनीयः क्रमेण ।। इति क—

„ 51 मलदलाम्वुविन्दुलोला श्रियमनुचिन्त्य मनुष्यजीवितञ्च । सकलमिदमुदाहृतञ्चवुद्धा नहि पुरुषै परकीर्त्तयोविलो—

„ 52 प्याः ।। वेदान्तैरप्यसुगमतमं वेदिता ब्रह्मतर्थं यः सर्व्वासु श्रुतिषु परमः सार्द्धमङ्गैरधीती । यो यज्ञानांसमुदितमहाद—

„ 53 क्षिणानां प्रणेता भट्टः श्रीमानिह स गुरवोदूतकः पूण्यकीर्तिः ।।

(१८) श्रीमता मङ्गदासेन शूभदासस्य शूनुना । इदंसा-

„ 54 शानमुत्कीर्ण्णं सत्समतट जन्मना ।। (१९)

श्री नारायणपाल देवस्य (Seal)

[d] (iv) Udandpur Image Inscription of Narayanapala (54th Year)

श्री नारायणपालदेवराज्ये सम्वत् ५४
श्री उद्दण्डपुर वास्तव्यराणक उच्चपुत्र ठारुकस्य ।

[e] (i) Kurkihar Image Inscription of Rajyapal (Year 28)

Line 1 स्वस्ति श्रीमत्काञ्चीमलकुरवन्नस्ति ग्रामः सताम्मतः
नरसिह चतुर्वेदी मगलाख्यो महीयसाम् ।। द्विजाना-
मालयो रम्यो वेद वेदाङ्ग—

,, 2 वेदिनाम् । तत्र विप्रानवये शुद्धे लब्धजन्मा
गुणान्वितः ।।
यो वैरोचनसिहस्य स्थविरस्यगुणोदधेः ।।
प्रज्ञासिंहेति ख्यातः शिष्योभुद गुणिनाम् ।।

,, 3 मतः ।। सोऽकारयदिदम् विम्बम् सौगतम् घटनो-
ज्ज्वलम् । सुद्धरातिमयं भक्तया न्याय्यम्मार्गम्
समाश्रितः ।। अनेनपुण्येनाचार्योपाध्याय सहितम्

,, 4 जगत । मातापितृसमायुक्ताम् सौगतम् पद्वाप्नुयात-
श्री राज्यपालनाम्नि क्षितिभृति भुवमवति कीर्तिरिति-
महति । अब्देष्टाविशतिमे कृतासित दिनेष्ट
वैशाखे ।।

[e] (ii) Kurkihar Image Inscription of Rajyapal (year 31)

श्री राज्यपालदेव राज्ये सम्वच्छरे ३१
श्री मदापणक महाविहारे वस्ताव्य महिअरुभार्या
मूलकाया देवधर्म कृतम् । गोपाल ।

[e] (iii) and (iv) Kurkihar Image Inscriptions of Rajyapal (year 32)

स्वस्ति श्री राज्यपालदेव राजे सम्वच्छरे ३२
श्री मदापणकमहाबिहारे गोपालहिनो भार्या वाडु
कायाः देवधर्म कृतम् शोपालहोरा स्थपतिपातितम् ।
वसुधा ।

× × ×

स्वस्ति श्री राजयपालदेव राज्ये सम्वच्छरे ३२
श्री मदापणक महाविहारे वास्तव्य गोपालहिनो
भार्या गौकया देवधर्म होरास्थपतिपातितम ।

[f] (i) Nalanda Image Inscription of Gopal II (year 1)

१ सम्बत् १ आश्विन सुदि ८ परमभट्टारक-महाराजा-
धिराज-परमेश्वर श्री गोपाल-राजनि श्रीनालन्दायां
२ श्रीवागीश्वरी-भट्टारिका-सुबर्णश्रीह्-सक्ता ।

[f](ii) Bodhgaya Buddha Image Inscription of Gopl II

" 1 कृत्वा मैत्रीं तनुत्रं स्फुरदुरुकरुणा खड्गमालम्बयन् यः
स्फूर्ज्जत-कन्दर्प-सेना-प्रलय-जलनिधेद्धानभाम प्रमोषी।
कल्पान्तादीप्त-वह्निज्वलितरवपुः क्रोध-जिह्मीकृ—

" 2 तभ्रु जिग्येनिऽर्वान्त-हेमद्‌युतिः ललितवपुः सोस्तु
भूत्यैजिनोवः ॥१॥
यः शारदेन्दु-किरणोज्वल-कीर्तिपुञ्जः
सम्बुद्ध पादशतपत्र मनः षड्ढ्रिः।
श्री धार्म्म भो--

" 3 मइति च प्रथित पृथिव्यां
सिद्धवो भवदनल्प कृपार्द्रचितः ॥२॥
तेनेयं शकशेनेन कारिता प्रतिमा सुनेः।
काङ्क्षताऽनुतरां वाधि जगतो दुःख-शान्तये ॥३॥

" 4 श्री गोपाल देव राज्ये।

[g] (i) Kurkihar Image Inscription of Vigrahpala (year 3)

Line 1 स्वस्तिश्रीम-विग्रहपालदेव विजयराजे सम्मत ३

" 2 देव धर्मोयम प्रवर महायान जैन प्रमोपास—

" 3 क दुलपसुतः तीकुकस्य ।

[g] (ii) Terracotta plaque of Vigrahpala II (year 8)

Line 1 ।सद्धम् । स्वास्त श्रीमान महाराज

„ 2 विग्रहपालदेवस्य विजयराज्ये

„ 3 सम्वत्सरे द देवधर्मोयम् शान्तरक्षितस्य ।

[g] (iii) Kurkihar Image Inscription of Vigrahpala II (year 19)

Line 1 स्वस्ति श्रीमन्त विग्रहपालदेव राजाधिराजः परमभट्टारक राजे सम्मत १६ ।

„ 2 महातम मृद्वल त । उतीमराकस्यः

[g] (iv) Kurkihar Imgae Inscription of Vigrahpala II (year 19)

Line 1 स्वस्ति श्रीमान विग्रहपाल देवस्य राजाधिराज :

„ 2 परमभटाकराजे सम्मत १६ महतम

„ 3 दुलपवन्धु-पेखोकायाः

[h] (i) Bodh-Gaya Inscription of Mahipala I (Inscribed in the 11th year of his reign)

Line 1 देवधर्मोयम ...तदभवत्वाचार्योपाध्यायमाता पितृ-पूर्व्वाङ्गमम् कृत्वा सकलसत्वराशेरानुत्तर ज्ञाना वाप्तया इति । महा—

2 (राजाधिराज-परमेश्वर-प) रमभट्टारक परम सागत श्रीमान महीपालदेव प्रवर्द्धमान विजयराज्येएकाद्-शमे सम्वत्सरे अभिलिख्य (माने)

„ 3 ……पञ्चम्यां तिथौ गन्ध-कूटा-द्वय-सहित …कारिताविति

[h] (ii) Nalanda Stone Inscription of Mahipala I (year II)

„ 1 ओ श्रीमन्महिपाल दे—

„ 2 व-राज्य-सन्वत् ११

„ 3 अग्निदाहोद्धारे

„ 4 गतेदेय धर्म्मोय प्रवर

„ 5 मा (म) हायान-यायिनः पर-

„ 6 मो पासक श्रोमत्तैलाढ—

„ 7 कीय ज्याविष (?) कौशाम्बी—

„ 8 विनिर्गतस्य हरदत्तनसु—

„ 9 ::गुरुदत्तासुत-श्री बाला—

„ 10 दित्यस्य। यदत्र पुण्यं त—

„ 11 द्भवतु सर्व्व सत्वराशे र—

„ 12 नुतर-ज्ञानावाप्तय इति।

Note —The object of this inscription is to record the placing of the door-jamb on which it has been inscribed when the restoration of the place after a conflagration was completed.

[h] (iii) Kurkihar Image Inscription of Mahipala I (year 31)

Line 1 स्वस्ति श्रीमन महिपाल देव राज्य म—

„ 2 म्वत ३१ सुवर्णकार केसवस्स ·· ····

„ 3 स्य देव धर्म्म—

[h] (iv) Imadpur Image Inscription of Mahipala I year 48

श्री मान महिपाल देवराज्यसम्मत ४८ ज्येष्ठ दिन शुक्ल पक्ष २ ।

[h] (v) Tetrawan Inscription of Mahipala I

The inscription consists of three lines of very small letter. The last word in the legible portion of the third line is the name of Mahipala

[i] (i) Gaya Narasingh temple inscription of Nayapal
(Inscribed in the 15th year)

Line 1 ॐ लदमीश्चिरङ्ग जयति वारि निधेरानेक मन्था
कुलादाधिगता पुरुषोत्तमस्य । स्निह्यन्तिरो
वलित सम्मद ,घूर्षमान नेत्रावलोकन निरस्त
समस्त विघ्ना ॥

,, 2 सेयम् ब्रह्मपुरा गयेति जगति ख्याता स्वयं वेधसा
स्थातुम् ब्रह्मविदाम् पुरोवघ टित मोक्षस्य सौख्यस्यच
बुमः किच भवन्ति यत्र पितरः प्रेता—

,, 3 लयावासिनः पादस्पृषत जलप्रदान विधिना नाका-
ङ्गना नायकाः ॥ अस्याम् वभूव पुरी वक्रगति
द्विजिह्वा सम्राड भुजङ्ग रिपुराच्युत पादसेवी । यो

,, 4 नाम विष्णुरथवद्विजराजवर्य्याः प्रीत्या सताम्च
परितोषइति प्रसिद्ध ॥ तस्माद्विधेरिव वभूव सनत-
कुमारः श्री सूद्रको विमल वुद्धिरानेकविद्यः ।

,, 5 भूयोपि येन विधिनैव कृता गयेयम् वाहवोर वलेन
सुचिरम् परिपालिता च ॥ तस्माद्धजायत सुतः सुतेवद्
द्विजानाम् यो भूत सुविस्मयरसा वहकरतक—

,, 6 श्च ॥ विश्वापकारक निराकृतये वतीर्न्नः श्री विश्व

रूप इति कीर्तिता विश्वकरूपः ॥ यम् प्राप्य चार्थी जनवृन्दमकल्प दानमापुभवत्त पुलका जालमन-

,, 7 न्त मोदम् । स्फिति स्फुरद्भन कृतार्थतया दुराप-चिन्तामणि ग्रहणकम् न कदापि दधमौ ॥ येनानु-सुरारि चरितेन महोदयेन यान्ता रसातल मिव्या-वनि—

,, 8 रुधृतेयम् श्री मद्गया कालमाला द्विजराज पत्त संक्षोभ कम्पित्तनुभुजविक्रमेण ॥ यस्मै विशुद्ध चरिताय निसम सौर्यराशि प्रियवावि—

,, 9 नयामल भूषणाय आवाल्यतः प्रभृति देवमानुष्य लोको बद्धाञ्जलिश्चिरतरम् स्पृयाम् चकार ॥ तेनैमानश्च गदाधरादि निलयव्याजेनताः की—

,, 10 कीर्त्तयाह स्वेतांशोरिव रश्मयाह सुघटित [ह] सन्ताप शान्त्यै सदा यत्राम्भोनिधि वीचीवद्धश दिशम प्रक्षालनैक क्षताः पाताल प्रतिवासी घोर तिम—

,, 11 र प्रध्वंस दीपाइव ॥ इनः सन्तु गयापुरो सुतरुणी भूषावली कीर्तयो यावच्चन्द्र दिवाकरौ च गगनं श्री विश्वरूपाभय. कर्त्तासाम चतथा पु—

,, 12 राणपुरुषाण राज्ञोपिधिकृत्य सधेनाकस्मिक विस्मयैक रसिको लोको मुहुर मुच्छितः । दाक्षिण्या-

दुपरुधेन प्रीतिस्तिमित चेतसा। । प्रशस्तिरे—
„ 13 ष विहिता वैद्य श्री ब्रजपाणिणा। विज्ञान कौशलो
ल्लास जातनैपुण कर्मणा प्रशस्तिरेष लिखिता
सर्व्वानन्देन धीमता। चीराम्भो निधि मेख—
„ 14 ला मणिगुण आलकारिताया भुवो भत्तुः श्री नय-
पाल देवनृपतेराज्ञा श्रीयम् विभ्रतः सम्वृते तस्सैव
पञ्चदशमे राजस्य सम्वत्सरे कीर्त्ति. सिद्धिमुपागता
भगवत.
„ 15 श्री मद्गदाधारिण. ।

[i] (ii) Krishna-dwarika temple of Nayapala (Year 15)

Line 1 ओं नमो भगवते वासुदेवाय ॥ उन्निद्र-नीलकमलाकर-काय कान्ति. स्वर्णाभिराम-रुचिर-द्युति-पीतवासाः । उद्भास्यमान इव चञ्चलया घनौघो विष्णुप्रियाद्वय- वरेण युनक्तु युष्मान् ॥१॥

,, 2 व्यानिर्म्माय समस्तवस्तु-सुखिनो विप्रान् प्रजानापतिर्यो मध्यास्त इवात्मनैव परितो मूर्ति प्रवञ्चं दधत् । उत्तुङ्गै शरदभ्र-शुभ्र-शुचिभि. सौधैः कृतालङ्कृतिर्म्मोत्तिद्वारमनर्गलं ज—

,, 3 गति सा श्रीमद्गयागीयते ॥२॥ वेदाभ्यास-परायण-द्विजगणोद्गीस्मा - पाठक्रमादुच्चैरुच्चरित - ध्वनि-व्यतिकरै र्यत्नावधार्या गिरः । किञ्चाजस्त्रित-होम धूमपटल-ध्वान्तावृतो साम्प्रतं धर्म्मो

,, 4 यत्र महाभयादिव कलेः कालस्य संतिष्ठते ॥३॥ अत्याधृतैर्गुणनये (रु रु) नीलपद्मा-निश्च्छद्म-सद्मनि संतां सुकृताभिमर्शे । नीहार-हार शरदिन्दु-विबुद्ध-कुन्द-सन्दोह-सुन्दर-महाद्विजराज वंशे ॥४॥

,, 5 अजातलक्ष्म-द्विजराज-शेखरः समन्ततो भूरि-विभूति-भषणः । बभूव धन्यो गिरिराज पुत्रिका-प्रियो

प्रमयः पारितोष मज्ञकः ॥५॥ अनन्य सामान्य
दिगन्त मन्दिरै त्रिवर्गि-ससर्गि-गुणा,
,, 6 श्रयैजगत् । शरत्-सुधाधाम-गभस्ति तस्करैः समन्ततो
यस्य यशोभिराबृतम् ॥६॥ द्विजवर विनता नन्दन
निरन्य गतिक समाश्रिता लक्ष्म्या । तस्य तदनु तनु-
जन्मा मुररिपुरिव शूद्रको भूतः ॥७॥
,, 7 दूगोद्याल-शरत्-सुधानिधि-सुधा कुन्दाभिरामच्छवि-
च्छायै श्छन्नमभूद् यशोभिरभितो यस्य त्रिलोकी
तलम् कपूरैरिव पूरित मलयज क्षोदैरिवालेपितं
क्षुब्ध-क्षीर-पयोधि तुङ्गलहरी लेहैरिवा प्ला—
,, 8 वित ॥८॥ सत्यं-धर्म्म-सुते स्थिरत्वमचले गाम्भीर्य
मम्भोनिधौ बह्वाश्चर्य्य गुणा मति सुरगुरौ तेजस्वित
भास्वति । एते सन्तिगुणाः पृथक् परमुदञ्चद्भिर्जिगीष
रसै-र्विश्वादित्य मजा जनत् सुत—
,, 9 मसा वेभिः समस्तै श्रितम् ॥९॥ य स्तापान्त कर
सुधानिधिरिवापूर्ण. कलानां गणैर्य स्तुङ्गाभ्युदयाश्रितो
रविरिव प्रौढः प्रतापोदयः । प्रत्यन्तः करणाभि-
वाञ्छित-फलाज-स्रप्रदानश्रिमिः श्लिष्टो
,, 10 जङ्गम कल्पवृक्ष इव यो जातः समस्तार्थिनाम् ॥१०॥
दोर्द्दण्डद्वय चण्डविक्रम कशा दिग्वाजि-शौर्याद्भुत-
क्रीडोंल्लित-वारिवर्ग-विपिनः प्रौढ प्रतापारुणः ।

वार्य्यालीषु यथाब्धिरापदि तथा प्रश्य—
,, 11 क्तः-धैर्य्यक्रमः किञ्चप्राकृतसर्वा-गर्व्व विमुखः सम्पत्-
स्वनल्पास्वपि ॥११॥ श्रियान्यथ्यासङ्गा विसदृश-
समाचार-विकलो जनोमद्य नेत्रस्खलनमुपहासञ्च
भजते । इयंसा यस्य श्राः समुचित-वि—
,, 12 लासाभ्युदायनी यथार्थालङ्कारः समधिक जनानन्द
विषयः ॥१२॥ यस्याकृत्रिम-मेदुराश्रित-महीपर्य्यन्त-
सम्बासिभि-र्न्नृत्यारम्भ-विजृम्भनोद्धत-भुजैरुदगीयमाना
जनैः । सानन्दोत् पुलकं
,, 13 विमानमसकृद्दे वैर्विलम्ब्याम्बरे श्लाघाघूर्णित-मूर्द्धभि
र्निपतितैः (?) कीर्तिसमाकर्ण्यते ॥१३॥ साभ्यसूय-
परितोष-लेशतो वाञ्छितानि-शनकैः सकटाक्ष । यस्य
विद्विडनुकूल-कुलानि प्राप्नुवन्ति निध—
,, 14 नानि धनानि ॥१४॥ निनदन्ति दन्तिवरहन्ति (?)
यानिकुञ्चितानि तानिचदुरुन्नयानि । अतिमन्दमन्द-
मतिगह्वरासु निवसन्ति सन्ति गिरिकन्दरासु ॥१५॥
सन्नतेन ततेन तेजसा दुर्न्नयस्य नयस्यविद्वि—
,, 15 षां । आकुलानि कुलानि दुर्गमा द्दुर्गतानि गतानि
दुर्गमम् ॥१६॥ सप्ताम्बु-राशि-विसरत्-श्लथमेखलाया
अस्या भूवः कति न भूमिभुजा बभूवुः । सिद्धिं न
कस्यचिद गाद्यदनल्प-कल्पैस्तनेनात्र कीर्तिम—

,, 16 कारि जनार्द्दनस्य ॥१७॥ कैलासाचल-शृङ्ग-सभ्रम-
मधः कुर्व्वत् प्रोरूढोदय-प्रालेयद्युति-कुन्दसुन्दर यशः
पुञ्जोपमेयाकृति । यत्रोतुङ्ग- शखाग्र-सङ्गत-शरच्च-
न्द्रांशु-शुभ्र-श्रिभिर्म्मुञ्चन्नूतन-मञ्जरीरिवपता—
,, 17 काभिर्न्नभो राजते ॥१८॥ आजिवैद्य-सहदेव-निरुक्तिः
तत्प्रशस्तिरियमस्तु नितान्तं प्रेम सौहृद-सुखैक-
धरित्री सज्जनस्य हृदये रमनीव ॥१९॥ श्रीमतोऽविप
सोमस्यात्मजेनार्ज्जितं यशः । उत्—
18 कीर्ण-कर्म्मणि श्रीमत सट्टसोमेन शिल्पिना ॥२०॥
समस्तभूमण्डलराज्य भार-माविभ्रति श्री नयपाल-
देवे । विलिख्यमाने दशपञ्च-संख्य-सम्वत्सरे
सिद्धिमगाच्च कीर्तिः ॥२१॥

[j] i) Aksayavat Inscription of Vigrahpala III (5th year of his reign)

,, 1 ॐ ॐ नमः शिवाय ।। दयाभाण्डागारम् निरवधि जगद्दोष विजयिस्फुरज्ज्ञानज्योतिःप्रसरनिहत ध्वान्त निचयम् । किमप्यन्तः सान्तम् सहजसुख पियुष लहरी........

,, 2 र हृदयमन्धो हरतु वः ।। आसन्धाया कलंङ्कान प्रति वपुष इवब्राह्मणान्नन्वज जन्मा स्वर्ग द्वाराधिरोहामृत सुख प्राप्तये प्रत्य भाजः । साक्षात संसार भूषाव.

,, 3 श्रीमद्भुमिम् शाश्वत त्रैलोक्य लक्ष्मी निलयामिव पुरीम् श्री गयामेप चक्रे ।। गयायामेतस्याम् पुरि सकल सौन्दर्य निलये द्विजातानाम् मान्यो द्विज पद सरोजाक.......

, 4 .. स प्रेमना परम परितोषस्य जननाद् अभुद् ध्यानः श्री मान स खलु परितोषाह्वय इति ।। तस्माद्भूज्जल-निधेरिव सीतरश्मिः श्री शूद्रको विमल कान्तिरनन्त लक्ष्मी [ ]........

,, 5 कण्ठस्त्रवाभिराममान्दितानि यशसा भुवनान्तराणि ।। आसाद्यामरराज राज्य पदवीम् देवीभीराक्रीदितम्

दिव्यात्मात्वमनंग दर्पदलनोद्गारैक मोदम् वपु [:]...

„ 6 न्ति [?] कौतुक रसानमर्त्यों वतीरण्णास ततो जातो देव कुमार मुर्त्तिरस्महः श्री विश्वरुपाह्वयः ॥ यो विध्वस्त समस्त वैरि निवहः स्फुरयत प्रतापानलः सौजनस्य निदान . . ...

„ 7 म केलि द्रुमः । सान्द्रानन्दमयो निगगमधुर व्याहारत्नाकरो दिनानाथ विपन्न चारण गण त्राणाय चिन्तामणिः । गण्डस्थले मृगमदामल पत्र भङ्गान स्वैरम्....,,

„ 8 लेखनी श्रीः । अद्यापि यस्य सुर किन्नर गीयमानाम् देव्यः शिलासु विजय स्तुतिमालिखन्ति ॥ धर्म्मेणोत्स्वमितम् मुदा । विहसितम् सलोक मर्यादया त्रया विस्फुरितम्...

„ 9 त्रिभिरजृमभितम् । यस्मिना स्वामिनि सर्वतः समुदये तेप्यार्थिनः साहसम् सान्द्रानन्दमयाः स्वदैन्यवैरहान नृत्यन्ति पूर्णाशयाः ॥ नौश्चेन्दु करो न चापि विगत ...

„ 10 तेनास्तम याति जलात्मभिः प्रतिहतो नान्यैरापूर्णो भवः । जिह्वाग्रेण विनागमः प्रति मुहूर्त्ताप्य स्थिरानग्रहीन्नैवासंग दिगम्बरैक निरतो यो विश्वरूपः... ... ॥...

11 मराधिपोपि चकितो ब्रह्मापि यद् विस्मितो देवो
विष्णुरपि स्फुतम् विहसितो रुद्रोपि रोमाञ्चितः।
उद्दाम प्रसरत प्रसन्न बहुले यत् कीर्ति कल्लोलिनी
गम्भीरामभसि मज्ज··· ···

,, 12 पि सम्बोधित ॥ यद्दुर्गमम् सरति दूरतरम् दुरापम्
यच्चेतसा । यम् लब्ध······त······आसात ।
सहस्र श्रमब्रीराहन चतुर्दस्यामाराभ्भवराम इति
चः स्फुटतामुपेताः ॥ अस्याम् भू······

,, 13 प्रा धर्म्मेण मर्यादया राज्य श्री भिरलकृताः पुनरमी
भोगैकदा·············श्री विश्वार्विधे (?) ब
कीर्तन कथा गीय·········

,, 14 ॥ कांति ···त्वामविश्मयकर······आपि सौर्य्याद्-
सौ······न्त। श्री रपि······नि······द्धि पुर्वदिशी
भवति किम् श्री विश्वरुपोद्धतरेखेव प्रतिप······

,, 15 यतते आद्भुता । अस्येव·········प्रतिपिताम स्य
महातीमस्थाप्य कीर्तिम······ततः साधित। उद्धृतार्थि
निसर्ग्ग धर्म्म निरतो यो···

,, 16 ········सिद्धिमनयत्रामेव कीर्तिम् पुनः॥ किम् ब्रमः
·· ·यस्यासाधु गुणस्य नास्ति महतः·· ···किन्न···· ···

,, 17 राशि· सुविश्रुतवयो येनाकास्तिक विस्मयेन
मुखरालोकः करतुरग्री··· ···निवशनः स्कुद्धारागारम्
विसृज···· ··

" 18 व्यामवर-संचार-तृप्ति वहु मनोज··· ·· । प्रशमनम्
सूराभाण्डम् जलदः ॥ ···· ···कनकेश्वर·········जलदः
श्री विश्वरुपावरो · ··· ·

" 19 तय सदाचरौ सुविदितः श्री सतकुला······सर्व्वसः
सतकुलाद्दतो अक्षयवटो देवो वटेशाव्यहः ॥
इत्याद्याह सुमनोनुरुप रचना रतना······

" 20 ········ज्ञाम् च यः । येनात्य अद्भुत विक्रमेण तरसा
श्रीमद्गयामण्डले आससारमुग्र धर्म्मविजय
स्तम्भैवारोपितः ॥ ते नै·······

" 21 —ज्ञ विशमम निहारावताराद्भुतम् ॥ कीर्तिस्वेत
गभस्तिइस्तरचिते इति राजताम् देवस्य प्रक्ता-
महस्य महति श्री········

" 22 ······—ति नामधेय । सत्वैव धनिनः किम्वा
वहुब्रुमहे । किम् त्वीहग यदि कीर्तनम् भगवतः
केनापि निष्पादित श्री विश्वावि ··· · ·

" 23 यः स्वत्वपमोक्ष (?) । —यावच्चन्द्रदिवाकरौ
सुरसरिद्धात्री नभोमण्डलम् । कर्तुम्कीर्तिकदम्व
(?) स विजयी श्री विश्वरुपाह्वये···· ···

" 24 गणितुमालंकरितो भगवान भर्तुर विग्रहपालदेव
नृपते राज्यश्रीयम् विभ्रतः । सम्प्राप्ते तरसैव
पञ्चगणिते रजस्य सम्वत्सरे······

" 25 विश्वादित्य गुणोत्क्षेप प्रीतिस्तिमित चेतसा······

" 26 प्रशस्तिरविहिता चैष वैद्यश्रीधर्मपाणिना ॥

[j] (ii) Bihar Buddha Image Inscription of Vigrahapala III (Year 13)

Line 1 श्री मद्विग्रहपालदेव राज्य सम्वत १३ मार्ग दिने १४

„ 2 देयधर्मोयम् सुवर्णकार देहेकस्य साहे सुतस्य ॥

[j] (iii) Bangaon Copperplate of Vigrahapala III (Year 17)

Obverse

Line 1 सिद्धम् ॥ मैत्रीं कारुण्यरत्नप्रमुदित हृदय. प्रेयसीम् संदधानः सम्यक सम्बोधि—

„ 2 विद्यासरिद्मल जलक्षालिताजान पंकः जित्वायः काम कारि प्र—

„ 3 भवमभिभवम् शाश्वतीम् प्रापशान्तिम् स श्रीमान लोकनाथोज—

„ 4 यति दशवलोन्यश्च गोपालदेवः ॥ (१) लक्ष्मी- जन्मनि—

„ 5 केतनम् समकरो वोढुमक्षम. क्षमाभरम् पक्षच्छेद—

„ 6 भयादुपस्थितवतामेकाश्रयो भूभृताम । मर्यादा परिपालनैक निरतः । सौयालयोस्माद्धूदुग्धाब्धेदि विलासहासि महिमा श्री धर्मपालोनृप. ॥२ राम—

„ 7 स्येव गृहित सत्यतपसस्तस्यानुरूपो गुणैः सौमित्रेरुद पादि तुल्य महिमा वाक्पालनामानुजः । यः श्री मान्नय विक्रमैक वसतिर्भ्रातु. स्थितः शासने शु—

„ 8 न्याः शत्रुपताकिनिर्भिकरोदेकातपत्रा दिशः ॥ (३) तस्मादुपेन्द्र चरितैर्जगतीम् पुनानः पुत्रो बभूव

विजयी जयपालनामा। धर्म दिषाम् शमयिता युधि दे—

,, 9 वपाले यः पूर्वजोजे भुवनराज्य सुखान्यवैनैषित ॥ (४) श्रीमान विग्रहपालस्ततशूनुरअजातशत्रु रिवजातः। शत्रुवनिता प्रसाधन विलेलोपि विमलासि जलधारः ॥ (५)

,, 10 दिक्पालैः क्षितिपालनाय दधतम् देहे विभक्ता गुणान श्रीमन्तम् जनयाम्बभूव तनयम् नारायणम् स प्रभुम। यः क्षौणिपतिभि॰ शिरोमणिरुचाश्लिष्टाग्घ्र-

,, 11 पीठोपालम् न्यायौपातमलंचकार चरितैः स्वैरेव धर्मासनम ॥ (६) तौयाशयैर्जलधि मूलगंभीर गर्भैदेवालयैश्च कुल भुधर तुल्य कक्षैः। विख्या—

,, 12 त कीर्तिरभवत्तनयश्च तस्य श्री राज्यपाल इति मध्यम लोकपालः॥ (७) तस्मात्पूर्वक्षितिध्रान निधि- रिव महसाम् राष्ट्रकूटानवयेन दोस्तुङ्ग स्योतुङ्गमौ—

,, 13 लेंदुहितरि ननयो भाग्यदेव्याम् प्रसूत। श्रीमान गोपालदेवाश्चिरतरमवनेरैक पत्नया इवेको भर्त्ताभुन्नैक रत्नध्युतिरवाचित चतुः सिन्धु चित्रांशु—

,, 14 कायः ॥ (८) यं स्वामिन राजागुणैर्नूनमासेवते चारुतयानुरक्ता। उत्साह मन्त्रप्रभुशक्ति लक्ष्मीः पृथ्विम् सपत्नीमिव शीलयन्ति ॥ (९) तस्माद्बभूवस—

„ 15 यितु वसु कोटिवर्षि । कालेन चन्द्र इव विग्रहपाल-
देवः । नेत्र प्रियेण विमलेन कलामयेन येनोदितेन
दलितो भुवनस्य ताप· ॥ (१०) ह—

„ 16 त सकल विपक्ष सगरे बाबुदपादनधिकृत विलुप्तं
राज्यमासाद्य पित्र्यम । निहितिचरण पद्मो भूभुजां
मूर्धनि तस्मादभवदवनिपालः श्री महि—

„ 17 पालदेव· ॥ (११) स्यजन दोषाङ्क शिरसिकृत पादः
क्षितिभृतां वितन्वन सर्व्वाशः प्रसभमुदयाद्ररिव
रविः । हतः स्निग्ध प्रकृतिनु रागौव व—

„ 18 सति. सुतो धन्यः पुन्यैर्जनि नयपालो नरपतिः ॥
(१२) पित। सज्जन लोचनैः स्मररिपोः पूजासूरक्तः
सदा । संग्रामे धवलोधिकश्च हरितः

„ 19 काल. कुले विद्विषाम । चातुवर्ण्ण समाश्रयः
सितयशः पुरैर्ज्जगदरञ्जयन । श्रीमद्विग्रहपालदेव
नृपतिः पुन्यैर्ज्जनानामभूत ॥ (१३) देशे प्राची प्र—

„ 20 चुर पयसि स्वच्छमापिय तोयं स्वैर भ्रान्त्वा तदनु
मलयोपत्यकाचन्दनेषु । कृत्वा सान्द्रैर्मरुषु जड़तां
शिकरैभ्रतुल्याः प्रालेचाद्रेः कटकमभ—

„ 21 जन्यस्य सेनागजेन्द्रः ॥ (४) सखलु भागीरथी पथ
प्रवर्तमान नानाविध नौबाटक सम्पादित सेतुबन्ध
निहित शैलशिखर श्रेणी विभ्रमान । निरति—

,, 22 शयवन घनाघन घटा श्यामायमान वासरलक्ष्मी समारब्ध सन्तत जलद समय सन्देहात। उदी चीनानेक नरपति प्राभृती कृता प्रमेय हय—

,, 23 वाहिनी खरखुरोत्खात धूली धूसरित दिगन्तरालात। परमेश्वर सेवा समायाताशेष जम्बूद्वीप भूपालान्त पादात भरनमद्वने:।

,, 24 काञ्चनपुर समावासीता श्रीमज्जयस्कन्धवारात परम सौगतो महाराजाधिराज श्रीमन्नयपालदेव पादानुध्यात: परमेश्वर: परम भट्टारको

,, 25 महाराजाधिराज: श्री विग्रहपालदेव: कुशली। तीर भुक्तौ ह्रौद्रेय वैषयिक वसुकावर्त्तात। यथोमत्या पञ्चशतिकांशे॥

,, 26 समुपगताशेष राजपुरुषान। राज राजन्यक। राजपुत्रराजामात्य महासान्धि विग्रांह—

,, 27 क। महाक्षपटलिक। महासामन्त। महासेनापति। महाप्रतिहार। दौह्साधसाधनिक। महादण्डनायक। महाकुमारामात्य। राजस्थानोपरि—

,, 28 क दाशापराधिक। चौरोद्धरणिक। दाण्डिक दाण्ड-पासिक। शौल्किक। गौल्मिक क्षेत्रप। प्रान्तपाल। कोट्टपाल। अङ्गरक्ष। तदायुक्त विनियुक्त—

,, 29 क। हस्त्यस्वोष्ट्रनौवलव्याप्रितक। किशोर वड़वागो महिष्यजाविकाध्यक्ष। दूतप्रेषनिक। गमागमिक। अभित्वरमान। विषयपति। ग्रामपति।—

" 30 तरिक। गौड। मालव। खश। हूण। कुलिक। कर्णाट। लाट। चाट। भट। सेवकादिन। अन्यांश्चाकीर्तितान। राजपादोपजीविनः प्रतिवासिनो

" 31 ब्राह्मणोत्तरान। महत्तोत्तम। कुटुम्बिपुरोग। मेदान्ध्र चाण्डाल पर्यन्तौ। यथाह मान्यति। बोधयति। समादिशति च। विदितमस्तु भवताम्

" 32 यथोपरिलिखितोय ग्रामाद्धभुः स्वसिमात्रिण पूति गोचर पर्यन्ता सतला सोद्देशा साम्रामधुका सजल स्थला सगर्तातोषरा सदशाप चारा

Reverse

" 33 सचोरोद्धरणा। परिहृत सर्व पीड़ा। अचाट भट प्रवेशा। अकिं—

" 34 चित प्रग्राह्या। समस्त भाग भोग कर हिरण्यादि प्रत्याय स—

" 35 मेता। भूमिच्छिद्रन्यायेन आचन्द्रार्क क्षितिसमकाल—

" 36 म मातापित्रोरात्मनश्च पुण्य यशोभिवृद्धये भगवान्तम्

" 37 बुद्धभट्टारकमुद्दिश्य। शाण्डिल सगोत्राय।

" 38 शाण्डिल्यासित देवल प्रवराय। नरसिंह सब्रह्म चारिणे। छन्दोगशाखाध्यायिने। मीमांसा व्याकरण तर्क विद्या विदे।

,, 39 कोल्हाञ्च विनिंगताय । इट्टाहाक वास्तव्याय, योगस्वामी पौत्राय । तुंगपुत्राय । श्री घन्दुक शर्म्मणे । विषुवत संक्रान्त्याम् बिधिवत । ग—

,, 40 ङ्गायाम् स्नात्वा शासनीकृत्य प्रदत्तास्माभिः । अतो भवद्भिः सर्वैरेवानमन्तव्यम भाविभिरपि भूपतिभिः भूमेर्दान फल गौरवात । अपहरणे—

,, 41 न च महानरकपात भयात । दानमिदमनुमोद्यानु- पालनियम प्रतिवासिभिश्च श्रेत्रकैः आज्ञा श्रवण विधेयीभूय यथाकालं समु —

,, 42 चित भाग भोग कर हिरण्यादि प्रत्यायोपनयः काय इति । सम्वत् १७ अवयो दिने २८ । भवन्ति चात्र धर्मानुशसिनः श्लोकाः । बहुभिवसुधा दत्ता रा—

,, 43 जभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ (१५) भूमि यः प्रतिगृह्णाति यश्च भूमि प्रयच्छति । उभौ तौ पुण्य कर्माणौ नित्यं स्वर्गगामी

,, 44 नौ ॥ (१६) गामेकम् स्वर्णमेकान च भूमेरप्यर्द्ध- मगुलम । हरन्नरकमायाति यावदाहूत सम्प्लवम् ॥ (१७) षष्टी वर्ष सहस्राणि स्वर्गे मोदति भूमिदः । आक्षेप्ता चानु—

,, 45 मन्ता च तान्येव नरके वसेत ॥ (१८) स्वदत्तां वा यो
हरेत वसुन्धराम । स विष्ठायां कृमिरभूत्वा पितृभिः
सहपच्यते ॥ (१९) सर्वानेतान भाविनः पार्थिवेन्द्रान

,, 46 भूयो भूयः प्रार्थयत्येप रामः । सामान्योयन धर्म-
सेतु नृपानां काले काले पालनिय' क्रमेण ॥ (२०)
इति कमल दलाम्बु' विन्दुलोलां श्रियमनुचिन्त्य
मनुष्य—

,, 47 जीविताञ्च । सकलमिदमुदाहृतञ्च बुद्ध्वानहि
पुरुषैः पर कीर्तयो विलोप्या इति श्री मान विग्रह-
पालः । क्षितिपतिर्करोत । स्वदेह जन्मा—

,, 48 नम । स श्री परहासितराजम् । मन्त्रिणमिह शासने
दूतम ॥ (२२) पोषाली ग्राम निर्यात श्रीमान ह्रदेव
सूनुना इदं शासनमुत्कीर्णम् श्री शाशिदेवेन शिल्पि-

,, 49 ना ॥ (२३) । क्रोडाञ्चान्निर्याय काच्छ इति यः
सद्ब्राह्मणानां स्थितिस्तसादगोहणको द्विजोतम गृहम
विश्रामभूर्य्ज्वनाम । अस्मादिद्धहलेति यत्र विग्र—

,, 50 दो योगेश्वरो यत्सुतः ख्यातस्तुंग इतोपि निर्म्मल
यशा घन्टीशनामात्मकः ॥ (२४) यो गौडाधि
पतेरसीम गुणभूराज्ञो विधेयो दिशाम्भूपालेषु विधाय

,, 51 मैत्र्यमसमं सन्तुष्टचिताचितः । कृत्वा शासन-

त्मेतद्वात्मद्रुहलतः कामप्य वन्ध्य स्थितिं विश्रामय
च दिनदुखित जनस्यामूदिहैव आश्रम ॥ (२५)

[j] (iv) Naulagarh Inscription No. I of Vigrahapala III (24th year of his reign)

Line 1 सिद्धम् ॥ श्री विग्रहपालदेव राज्ये सम्बत २४ क्रिसि-
लिया शौ—
,, 2 ण्डक महामती दुहित्रा धाम्मजिपत्न्या आशोकया
कारिता ॥

[K] (i) The Tetrawan inscription of Rampaladeva consists of two lines partly damaged. It is dated in the year 2 of his reign and records the erection of an image of Tara by Bhatta Ichchara.

Line 1 देवधर्म्वोयं परमसहा......ज......सक ॥ भट्टना
ोसुत भट्टइच्छरस यदभपुनतद्भवतुमाता
„ 2 पितुपुव्वङ्ग सकलसत्वानाराम अनु......राज श्री
रामपालदेव सम्बत् २ (sic) वैशाख दिने २८
सेतासुत महापित गाठत चि।

[K] (ii) Chandimau Image Inscription (Bihar Sharif)

(42nd year of the reign of Rampaladeva)

Line 1 ये धर्माहेतु प्रभवा हेतु (म्) तेषांमहयवदत् तेषां
यो निरोद्धो एवम् वादी महाश्रमणः। श्री मद्राज-
गृह विनिधतेह एतराहाग्रामावस्थितः ॥ परमोपासक
परममहाजन (आनुय) आयिनः ॥ वणिक साधु
„ 2 सहरणस्य साधु भादुल्व सुतस्य यदत्र पुण्यः ॥
तद्भवत्वाचायोपाध्याय मातापित पुर्व्वांगम (म्)

कृत्वा सकल (सत्व) रासेरज्ञान फलवाप्य इति ॥
परम भट्टारक परमेश्वर परमसौ (?)
3 ·········त । महाराजाधिराज श्री मद्रामपालदेव
पाद प्रवर्द्धमान कल्याण विजयराज्ये सम्वत् ४२
आषाढ दिने ३० ।

[K] (iii) Uren Inscription of Rampaladeva

······धिराज·······श्री मद्रामपालदेव विजयराज्ये सम्वत्
······

Note :—The inscription is mutilated and the Samvat is missing.

[L] (i) The Bihar Hill Image Inscription in the year 3 of Madanpala's reign

Line 1 ....क्तादिराजामती पूर्ववत श्रीमतो मदन पाल (देव) प्रवर्द्धमान

„ 2 .... विजय राज्ये सम्मत् ३ वैशाख दिने २४

„ 3 ....दत्ता देवधर्म्मोयम् दानपति नानौ

„ 4 ....समरथ शक्ति मामयिकास्यहः ॥

[L] (ii) Jayanagar inscription of Madanpaladeva (Year 14)

This inscription consists of four lines of which the last line contains the king's name and date.

[L] (iii) Valgudar Inscription of Madanapala (18th regnal year)

Line 1 सिद्धम् ॥ श्रीमान मदनपाल राज्या सम् १८ ज्येष्ठ दिने श्री क्रमिलायाम् भ—

„ 2 —ट्ट पण्डित श्री व्यसुतयोह भट्ट श्री सुकिम (सुकृतिम) भ्रातृ भट्ट श्री अभी—

„ 3 —योह परम वैष्णवयोह श्री नारायण प्रति मेयम् ॥
स्क नृपते. १०८३

—There is another mutilated inscription of Madanapaladeva at Garhi, south of Kiul in Monghyr district Various broken inscribed images are found in those areas

[L] (iv) Jainagar Image Inscription of Palpala (Year 35)

सिद्धम् ॥ श्री गौड़ेश्वर पलपाल पादानाम सम्वत्सरे ३५ दिवसे ३ श्री चम्पायामिह-ऊतकवेन भट्टारिका पूर्णेश्वरी (प्रस्थापिता)। सिद्धसमाज श्रमणसधानाम् हडिनिवद्धसर्वं कुटुम्बानाम् (च) यदत्र पुण्यम् ॥

10. Miscellaneous Inscriptions

[a] Gadadhar Image Inscription

Line 1 ओं नमो मार्त्तण्डाय ॥ जागृति यस्मिन्नुदिते प्रयाति
चास्तमनन्तु शेते जनता समस्ता । त्रैलोक्य दीपम
तमानन्तमूर्त्तिमव्याहताभम् शरणम् प्रयात ॥

„ 2 सेयम् ब्रह्मपुरी गयेति जगति ख्याता स्वयम्वेधसा
स्थातुम् ब्रह्मविदाम् पुरीव घटिता मोक्षस्य सौख्य
स्यच ।

„ 3 ब्रुमः किंच भवन्ति यत्र पितरः प्रेतालयवासिनः
पादस्पृष्ट जल प्रदान विधिना नाकाङ्गना नायकाः
अस्याम् वा—

„ 4 —भूव पूरी वक्रगतिद्विजिह्व समाड्भुजङ्ग रिपुरच्युत
पाद सेवी । योनामा विष्णु रथवद् द्विजराज वर्ज्जः
प्रीत्या सताम् च प

„ 5 —रितोप इति प्रसिद्ध ॥ तस्माद्विधेरिव बभूव······

[b] Naulagarh Inscription No 2

Line 1 नमोधर्माय…

„ 2 श्रद्धाकारुण्य सभेदरदानमस्तुम्

„ 3 (मयि) पुण्यधारां । भित्तां भुजामत्यि (स) मायधतुमत्त ।

„ 4 (वाह or वाद)……आश्रयमन्विता यद्वध (च) स्वाहा (or श्रद्धा) क्रौद्रौचिन्दा

„ 5 ……भा वमद……दमल व्यवस्थिताह

„ 6 ……श्रद्धाया भाव (च) ……यद गृहादि (धै) याद

„ 7 …… …… दक …… बिहार ……

„ 8 + 9 …… blurred lines.

[b] (i) Buddhist inscription from Hasra Kol (Gaya)

Line 1 ॐ नमो बुद्धाय ।। इति निश्चित्य प्रथम स्वच्छन्दी व्दौ हूँ भा

„ 2 वयत पीतं ।। अआ……… औं

„ 3 अं आः ।।क……… द

„ 4 ध………हत्त ।। कटितितदनुत

„ 5 चन्द्रवज्रपरावृत मन्मातं पचामीकरप्रभं भूस्पर्श-
मूद्रयायुतं ।

„ 6 दिव्यरत्न पद्मगर्व सिहासने वज्र पर्यङ्के निषण्णं
द्यातुशम्—

„ 7 हापुरुषलक्षणाशीत्य नित्यंजन विराजितं भिचीन—

„ 8 रश्रावृतं । विधुतकल्पनाजालगम्भीरोहात्मकं ध—

„ 9 र्म्मधातुस्वाभावाकं तथागतात्मानं विभाव्य । यथा

„ 10 सर्वतथागतास्तथाहमित्युच्चार्य सर्व

„ 11 तथा गतात्मभावं । ओं ऋषिगण प्रसास्ति ओं सर्व्वे

„ 12 तथागतोष्णीमसितातुपत्रे । हूँ भ्रूँ ? स्तम्यनेकरी
हूँ भ्रू "? विद्या

„ 13 सचक्षणकरी । हूँ ??? ओ । मर्त्यदुषतानां स्तम्म-
नकुरी ॥

„ 14 ? भ ? ? सर्वेयक्षराक्षसग्रहाणां विध्वंशनकरी ॥ हूँ
भ्रँ हूँ

„ 15 ष्णो चतुरशीतीनां ग्रहसहस्राणाँ विध्वंशनकरी हू
हूँ भ्रूँ हूँ ः अ

„ 16 ष्टाविशतीनां नक्षत्रा सहश्राणा प्रीसधाङ्शनकरी ।

„ 17 to 20 Budddhist Formula—

Note :—It is a dharani or magic litany for the protection of a building or enclosure of

some kind which belonged to a monk. It contains the prayers which begin with an invocation to the Rois and Urnisa and white parasol of all the hagates It is of special interest to Buddhist iconographist. The worshipper is depicted as identified with the Lord Buddha. It may be assigned to 12th century A. D.

(c) Sitala Temple Inscription of Yakshapal

Lines 1 श्रों नमसूर्य्याय ॥ विषयमधूतकरपूर्णाम् प्राणिनि-
कायालि विश्व शतपत्रम् अष्टाशादल रम्यमे प्रका-
शयन्नवतु वो भानुः ॥

,, 2 तीर्थम् फल्गुतटाद्वितीर्थ घटना व्याजेन सोपानिनी-
गनतृनाम् परमस्य धौत तमसाम् धातनो गया राजते ।
श्री मत्यैवय—

,, 3 या महीमयमिलच्चिवत्रस्य जीवात्मना शिल्पोत्कर्षम-
न्यतामणिविधिः कृत्वा त्रिलोकीमपि ॥ अस्याम् वभूव
रिपुवृन्दम—अ

,, 4 निन्द्य सौर्यः कुर्वन्वन प्रणयि पत्र निकेनस्थम । श्री
शूद्रकः स्वयमपुजयदद कल्पो गौड़ेश्वरो नृपति
लक्षणपुज—

,, 5 यायम् ॥ तस्माद्द्भुत पौरुषामवुधिरभूत श्री विश्वरुपो
नृपः कीर्ति श्रीमतयः स्वयंवरतया भेजुरयमेकम् पतिम

,, 6 द्यापि स्फुरदुग्र विक्रमकथामाकर्णायद यस्यच स्वासंभू
तिमराति चक्रमसमत्रासात्तदा श्लाघते ॥ लक्ष्मीमीमं
रिपोः

,, 7 स्वभुजवीर्य वसीकृताम् यो भोग्याम् तथा विहित-

वान द्विजपुंगवानाम् । एषाम् यथा युवतयो
द्युतिमाद धाना ना—
" 8 काञ्चना इव विरेजुरिला तलेपि ॥ यस्योज्वलेन यशसा
भ्रमता समन्ताच्चक्रे चिरम् धवलिते विदिशाम् दि -
" 9 शाञ्च लोकेश्वभिप्रथयितुम् मृगलाञ्छनाः स्वम्मे-
नाङ्कमुलवणामहर्न्निशमा-दधाति ॥ येनाद्यापिचकाशति
प्रति दि
" 10 शम् देवलया कारिताभुयांसो हिम दीधितिद्युतिमुषो
मेदिन्यालंकारि णः ॥ मुत्र्यायामतया हिमाद्री शिखरस्प
" 11 द्धोछ्रितैरमूर्द्धभिः कुर्व्वन्तो वियति स्खलद् तिरथम
प्रस्थानदुस्थम् रविम् ॥ धर्म्मस्यहृदयैव सूनुरजातश
त्रुस्तस्याथ—
" 12 धैर्य्य निलयोजनि यत्त्पालः ॥ लुप्तक्रतौ कलियुगस्य
विजृम्भितेयः कामानभूशम् क्रतुभुजः क्रतुभिः पु—
" 13 पोष ॥ प्लुष्टोनङ्गतया परेष्वयमयम् भित्वा भुजा
निर्जिताः सर्व्वेणाप्यवलावालोयमचिरस्थायी
मनोभूर—
" 14 यम । इत्यन्यो विधिनामनोज्ञा तनु भृज्जेता
द्विषाम् यो भुजादण्डैक प्रबलः स्थिरो युधि सदा
मीनध्वजो निर्म्मि—
" 15 तः ॥ भूभारो रोहनभूदितरतरु तुलामश्रितः
कल्पशाखी किम्धेनुः कामधेनुः क्षितितल परिखा
कीर्त्ति—

, 16 पात्रम् पयोधिः । इत्याशन्नादिदातृण प्रतिजगति गिरोगीयमाना नरेन्दे यस्मिन्नभ्यर्थमानैरवसुभिर-विरतम् तर्पयत्यर्थिसा—

,, 17 र्थान ॥ यद्धृत्तपद्मकुटीरक प्रणयितामापादिते श्री-पतौसुप्रीते व्यभिचारनित्वरतया भक्त्या परिक्रीड़ितम अर्थिभ्यो वि—

,, 18 नियुक्तयाप्यनुदिनम् पात्रे सुचौ जातया मतस्वामी-प्रियवासेषइतियः कामम् श्रियासंस्तृतः ॥ मौना-दित्य सहस्रलिङ्ग—

,, 19 कमलार्द्धाङ्गीण नारायण द्विस्तोमेश्वर फाल्गुनाथ विजयादित्याह्वयानाम् कृता । नप्रासादामचीकरद् द्विविषदाम् केदारदेवस्य

,, 20 च ख्यातस्योत्तरमानसस्य खननम् सत्रम् तथा चात्तये ॥ सूर्यचन्द्रमसौ यावय्यावत क्षौनी ससागरः तावत श्री यज्ञपालस्यरा—

,, 21 जन्ताम् भुवि कीर्त्तयः ॥ न्यायविद्याविदाम् श्रेयाना-गीग्राम कुलोद्भवः श्री मुरारीरद्विज श्रेष्ठः प्रशस्तिम-करोदिमाम्

,, 22 लिखितासौ श्री पद्मपानिणा ॥

(d) Gaya Stone Inscription of Govindapala

Line 1 ओं ओं स्वस्ति नमो भगवते वासुदेवाय ।। ब्रह्मणो द्वितीय परार्द्धे ।

,, 2 वाराह कल्पे वैवश्वत मनन्वतरे अष्टाविंशतिमे युगे कलौ पूर्व्वसम्—

,, 3 न्धयायाम् सम्वत १२३२ विकारि सम्वत्सरे श्रीगोविन्दपालदे—

,, 4 व गतराज्ये चतुर्दशसम्वत्सरे गयायाम् ।। वशिष्ठ-गोत्रो—

,, 5 तिगुणोद्विवेदः श्री डल्लणोसूत सूताम् महान्तम् । विद्याधरम् गु

,, 6 गुलिनम् गदाभृणमठे अनाकारो धना द्विजानाम् ।। भोल्लाथमबदम् प्र—

,, 7 ति षोड़शैव कार्षापणी वृद्धिनेत्र लब्धाः मूलञ्च पंचासदइ—

,, 8 हास्ति साक्षी पद्माभिधानाथच विश्वरूप ।। नृसिंह श्री धरोदेव

, 9 धरो श्री दण्ड नायकौ । विष्णुसेवाकरौचैत तपोवन निवासिनः ।।
राघवः

„ 10 श्रीकरो सूको दामोदरकः हिधरौ भिखोदेव निधिरध-
र्म्मी चैतपाल—

„ 11 न कारिणः ॥ अचन्द्रारकमिमम् धर्म्मम् पालयिष्यन्ति
ये सुखम् । प्रत्यद्वयम् ते—

„ 12 श्वमेधस्य फलम् प्रापसन्ति मानवाह ॥ आस्विने
शुक्लपक्ष्यभ्याम् भोज्यम् यो

„ 13 वारयेदिदम् । लभते सावसम् दिग्धम् महापातक
पञ्चकम् । प्रशस्ति—

„ 14 रियम् कृता श्री युक्तेन्द्र लिखिता चेयम् काजसीयी
जयकुमाराभ्याम् ।

„ 15 श्रों सोमेश्वरोत्रसान्नस्ति पद्मनाभो गयाद्विज देवरूप-
स्यपुरतोदत्ता चैत कपरद्दका ।

11. Pratihara Inscriptions

(a) Mahendrapala's Inscriptions

Line 1 सम्वत ४ चैत्र सुदि १० श्रीमहिन्द्रदेव राज्ये सैन्धवनम—

" 2 दानार्थे कुमार भद्रेन देयधम्मः प्रतिपादितः ॥

(b) Somapura Vihara Inscription of Mahendrapala—(found in Gaya District)

1 सम्वत ८ श्री महेन्द्रपालराज्याभिषे—

" 2 के सौंडी ऋषिपुत्र सहदेवस्य—

(c) Guneria Inscription of Mahendrapala

Line 1 सम्वत् ९ वैशाख

" 2 सुदि ५ श्री गुण—

" 3 चरित श्री महेन्द्र पा—

" 4 लदेव राज्ये देवध

" 5 र्म्मोयम् परमोपासक

" 6 न्वन्त हरिदत्त पुत्र श्री...

Note :—It contains the usual Buddhist formula—
ये धर्म हेतु प्रभवा

Note :—His Nalanda Inscription is undated—
Few more inscriptions of Mahendrapala have been discovered in Bihar.

[c] (i) Bihar Buddha Image Inscription of Mahendrapala

1 श्री महेन्द्रपालदेवराज्ये सम्वच्छर चतुर्थे मा—
" 2 गशिर शुक्ल प्रतिपदायाम भिक्षु धर्म्म मित्रा—
" 3 माता गौतमा पुन्यार्थम्
" 4 देवधर्मोयम प्रतिपा—
" 5 दितमिति ।

(d) Dighwa-Dubauli plate of Mahendrapala (Chapra District)

परमवैष्णवो महाराजा श्री देवशक्ति देवस्तस्य पुत्रस्तत्पादानुध्यातः श्री भूभिकादेव्यमुत्पन्नः परम-माहेश्वरो महाराज श्री वत्सराज देवस्तस्यपुत्र-स्तत्पादानुध्यातः श्री सुन्दरी देव्यमत्पन्नः परमभागवत भक्तो महाराज श्री नागभट्ट देवस्तस्यपुत्रस्तत्पादानु-ध्यातः श्री मदइष्टादेव्यामुत्पन्न· परमादित्य भक्तो महाराज श्री रामभद्रदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमदाप्पादेव्यामुत्पन्नः परम्मगवतीभक्तोमहाराज श्री भोजदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीचन्द्रभट्टारिका-देव्यामुत्पन्न. परमभगवती भक्तो महाराज श्री महेन्द्र-पालदेवः ॥

,, 6 ओं स्वस्ति श्री महोदयसमयाभितानेक गोहस्त्यास्व-रथपतिसम्पन्नस्कन्दावारात परमवैष्णवो

,, 7 श्रावस्ती

,, 8 भुक्तौ । श्रावस्तीमण्डलान्तः पति । वालयिका विषय-सम्बध प.र्नायकग्रामसमु—

,, 9 पगतान सर्व्वानेव यथास्थान निभुक्तान पतिवासिनश्च ममाज्ञतियति । उपरिलि

,, 10 खित ग्राम सर्व्वायसमेत आचन्द्रार्कक्षितिकालम

पूर्वदत्तदवब्रह्मदेय वर्ज्जितो

,, 11 मयापित्रोः पुन्याभिवृद्धये । सावर्ण्यसिगोत्र कौथुम छन्दोग सब्रह्मचारी—

,, 12 भट्टपद्मासाराय सवितुः कुम्भ संक्रान्तौ स्नात्वा प्रतिग्रहेण प्रतिपादित इति विदित्व ।

,, 13 भवद्भिसमनुमन्तव्यम् प्रतिवासिभिय्याज्ञा श्रवण विधेयैर्भूत्वासर्व्वाय अस्य समु—

,, 14 पनेया इति ।। श्रीमद्भाक प्रयुक्तस्य शासनस्य स्थिराःयतेः ।। सम्बत्सरा

१०० ५० ५ माघ शुदि १० निवद्धम ।।

12. Stray Inscriptions

(a) Maner Copperplate of Govinda Chandradeva (C. 1126 A. D.)

Line 1 स्वस्ति अकुण्ठोत्कण्ठवैकुण्ठकण्ठपीठलुठत्कः ।
संरम्भः सुरतारम्भे स श्रियः श्रेयसेस्तु वः ॥
आसोद् शीतद्यु तिवंशजातक्ष्मापाल-मालासु दिवंग—

„ 2 तासु । साक्षाद्विवस्वानिव भूरि धाम्ना नाम्ना यशो-
विग्रह इत्युदारः ॥

Note —The Lar Plates of Govindachandradeva throw some light on the history of Bihar. The king records that when he was in his residence at Mudagiri (Monghyr), he, after bathing in the Ganges on the occasion of Aksaya tritiya in the bright half of the month of Vaisakha (1202) granted the village of Potachanada in the Pandala Pattalla to Thakkura Sridhara, a Brahmin of Kasyapa gotra whose three pravaras were Kasyapa, Avastasara and Naidhruva This inscription also refers to the Turuskadanda.

(EI—VII—P. 98 ff.)

तत्सुतोऽभून्महीचन्द्रपूचन्द्रधामनिभ निजम् ।
येनापारमकूपार-पारे व्यापारितं यशः ॥ तस्या भूत्तन-

,, 3 यो नयक-रसिकः क्रान्तद्विषन्मण्डलो विध्वस्तोद्धतवी-
रयोधतिमिरः

श्री चन्द्रदेवीनृपः । येनोदारतरप्रतापशमिताशेषप्रजोपद्रवं
श्री मद्गाधिपुराधिराज्यमसमं दो—

,, 4 र्विक्रमेणार्जितम् ॥ तीर्थानि काशिकुशिकोत्तर-कोश-
लेन्द्र-स्थानोयकानिः
परिपालयताभिगम्य । हेमात्मतुल्यनिशं ददता
द्विजेभ्यो येनाङ्किता वसुमती शतशस्तुला—

5 5 भिः ॥ तस्यात्मजो मदनपाल इतिक्षितीन्द्र-चूड़ामणि-
र्विजयते निजगोत्र चन्द्रः । यस्याभिषेककलसोल्ल-
सितैः पयोभिः प्रक्षालित कलिरजः– पटलं धरित्र्याः ॥

,, 6 यस्यासीद्विजयप्रयाणसमये तुङ्गाचलोच्चैश्चलन्माद्यत्
त्कुम्भिपदक्रमासमभर भ्रश्यन्महीमण्डल । चूडारत्न-
विभिन्नतातालुगलितस्त्यानास्रमुद्भासितः शेषः पेषव-
षादि—

,, 7 व क्षणमसौ क्रोड़ेनिलीनाननः । तस्मादजायत निजाय
तवाहुवल्लिबन्धावरुद्ध नवराज्यगजो नरेन्द्रः । सान्द्रा-
मृतद्रवमुचां प्रभवोगवां यो गोविन्द चन्द्र इति च—

,, 8 न्द्र इवाम्बुराशेः ॥ नकथमप्यलभन्तरतरणक्षमां-

स्तिस्टषु दिक्षु गजानथ वज्रिणः । ककुभिबरभ्र-मुवल्लभप्रतिभटा इव यस्य घटागजाः ॥ सोयं समस्त राज—

9 चक्रसंसेवितचरणः ॥ परमभट्टारकमहाराजाधिराजे परमेश्वर परम-माहेश्वर निजभुजोपार्जित-श्री कान्य-कुब्जाधिपत्य श्री चन्द्रदेव-पादानुध्यात परमभट्टार कमट्टा

10 राजाधिराज परमेश्वर परमाहेश्वर श्री-मदनपालदेव-पादानुध्यात परमभट्टारक महाराजाधिराज परमेश्वर परममाहश्वराश्वपति गजपतिनरति राज

11 त्रयाधिपति विविधविद्याविचार वाचस्पति श्री-मद्गो-विन्दचन्द्र देवो विजयी मनियरे (मनियरे) पतलायो गुणा देसह पड़ली ग्राम निवासिनो निखिल जान पदानुपगता—

12 नपि च राजराज्ञी युवराज मन्त्रिपुरोहित प्रतिहार-सेनापतिभाण्डागारिकाक्षपटलिकभिषग्नैमित्तिकान्तः-पूरिकदू तकरितृरकापत्तनान्तरस्थानरोकुला

13 धिकारिपुषानाज्ञापयति बोधयत्यादिशति च यथा विदित्तमस्तु भवतां यथोपरिलिखितग्रामः सजलस्थलः सलोहलवणाकरः समत्स्याकरः सगर्तोषरः

" 14 समधूकाम्रवनवाटिका विटपतृणयुति गोचर-पर्य्यन्तः
सोर्ध्वाधश्चतुराघाटे विशुद्धः ससीमापर्य्यन्तः त्र्यशी-
त्यधिकैकादशशत संबत्सरे ज्येष्ठे मासि कृष्णापचैका

, 15 दश्यां रविदिनेऽङ्कतः सॅवत ११८३ ज्यैष्ठ वदि ११
रवौ श्री कान्यकुब्ज-गङ्गाया स्नात्वा विधिवन्मन्त्र
देवमुनिमनुजभूनपितृगणां-स्वर्पयित्वा तिमिकपटल-
पाटन पटुमहस-

, 16 मुष्णरोचिषमुपस्थायौषधिपतिशाकलशेखरँ समभ्यर्च्य-
त्रिभुवनत्रातुर्वासुदेवस्य पूजां विधाय प्रचुर पायसेन
हविषा हविर्भुजं हुत्वा माता पित्रोरात्मन श्च पु

" 17 ण्यशोभिवृद्धये-स्माभिगोकर्ण-कुशलता-पूतकरतलो-
दकपूर्व काश्यपगोत्राय काश्यपावत्सारनैध्रुव-
त्रिप्रवय ठक्कुराशवपौत्राय ठक्कुरदेडभ—

" 18 पुत्राय श्रीगणेश्वरशर्म्मणे ब्राह्मणाय चन्द्रार्कं
यावच्छासनीकृत्त्य प्रदत्तोमत्वा यथादीयमान भाग-
भोगकर प्रवणिकर तुरुष्कदण्डप्रभृति सर्वादाया —

" 19 नाज्ञाविधेयीभूय दास्यथेति॥ भवन्तिचात्र श्लोकाः।
भूमिर्यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति। उभौतौ
पुण्यकर्माणौ नियतँ स्वर्गगा ॥ मिनौ ॥

" 20 शङ्खँ भद्रासनंछत्रं वराश्वा बरवारणाः। भूमिदानस्य

चानि फलमेतत्परन्दुर ॥ सर्वानेतान्भाविनः पार्थि-
वन्द्रान् भूयो भूयो याचते रामभद्रः

„ 21 सामान्योयं धमसेतुर्नराणा काले काले पालनीयो-
भवाद्भिः ॥ बतुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदाभूमिस्तस्य तस्य ॥ तदाफलम् ॥

„ 22 गामेकां स्वर्णमेकञ्च भूमिरव्येकमङ्गुलम्। हरन्नर-
कमाप्नोति यावदाभूत संल्पवम् तडागानां सहस्रेणा-
प्यश्वमेधशतेन च । गवॉ कोटिप्रदाने—

„ 23 न भूमिहर्त्ता न शुध्यति ॥ स्वदत्तां परदत्तां वा यो
हरेत वसुंधराम्। सविष्ठायां कृमिभूत्वा पितृभिः
सहमज्जति ॥ षष्टिवर्षसहस्राणि स्वर्गेवसति भूमि—

„ 24 दः । आच्छेत्ता चानुमन्ता चतान्देव नरके बसेत्।
बारिहीनेष्वरण्येषु शुष्क कोटर वासिनः। कृष्णास-
र्पाश्च जायन्ते देवब्रह्मस्वहारिणः ॥ यानीहद—

„ 25 त्तान पुरानरेन्द्रैर्दानाति धर्म्मार्थ यशस्कराणि ।
निर्माल्यवान्त प्रतिमानि तानिकोनाम साधुः
पुनराददीत ॥ वाताभ्रमविभ्रममिदं वसुधाधिपत्य—

„ 26 मापातमात्रमधुरा विषयोपभोगाः। प्राणास्तृणाग्रजल-
विन्दुसमानराणां धर्मः सखा परमहो परलोकयाने ॥
लिखितं चेदं ताम्रपट्टकं करणिक ठक्कर श्री विश्व-
भूपेनेति

,, 3 मेश्वर महामराडलिक श्री राजादित्यगुप्तदेव पादानुध्यात राजपुत्र श्री कृष्ण गुप्त सुत परम भट्टारक महाराजाधिराज परमेश्व

,, 4 र परममाहेश्वर वृपभध्वज सामान्वयजार्ज्जुन वंशोद्भव जयपुर परमेश्वर महामराडलिक श्रीमत् संग्राम गुप्त देवंपाद प्रवर्धमान विजय रा

,, 5 ज्ये सप्तदश सम्वत्सरे कार्त्तिक कृष्ण न.म्यॉ तिथौ श्री मज्जयस्कन्धवारात् अयमेव महाराजाधिराज महामाराडलिक श्रीमत् संग्रामगुप्त देवो विजयी।

,, 6 ...वषय प्रतिवद्धवणिगमाग्रामे समुपग्र (ग) ताशेष राज्ञी राजपुत्र पात्र महासान्धिविग्रहिक महाव्यूहपति महाधिकारिकमहामुद्राधि कारिक

,, 7 महामहत्तक (र) महापीलुपत्ति (ति) महासाधनिक महाक्षपटलिक महाप्रतीहार महाधर्माधिकरणिक महाकरणाध्यक्ष वार्ति नि (नै) बन्धिक महाकट्टक

,, 8 महौत्थिक तासनिक महादराडनायक महादानिक महापाञ्चकलिक महासामन्तराणक महाश्रेष्ठि दानिक धूलिदानिक घट्टपाल खराडपाल नरपति गुल्मपति

,, 9 नौवलव्यापृत गोमहिष वि - बडवाध्यक्षादी नन्या-नपि राजपादोपजीविनो मानयति बोधयति समादिशति च मतमस्तु भवताम्। उपरिलिखित

,, 10 ग्रामोयंखण्डित चतु सीमावच्छिन्नः सपल्किः
सजलस्थल साम्रमधुक सगर्त्तोषरः सनिमुभृष्टक
(सनिम्बभृष्टिक) सोपधिनिधाना (न) सलोहलव

,, 11 णाकर समस्तपीडोपरिक्रर बर्ज्जितो अचाटभट
प्रवेशो महतानुग्रहेण साण्डिल्यासित - दैवल्य
प्रवराय कोलाञ्चयिविनिर्ग्गत भट्ट श्रीरामपौ।

,, 12 त्राय भट्ट श्रीकृष्णादित्य पुत्राय यजुर्वेद विदुषे।
,, (आ) युष्यबटुकभट्ट श्रीकुमरस्वामिशर्मणे। युगादौ
विधिवत् स्नात्वत्तताम्रशासनीकृत्य प्र

,, 13 दत्तो यथोक्त फलकामैरस्माभिस्तुद्युष्माभिः सर्वै
रेवाज्ञा श्रवणविधेयै. समस्त प्रत्यायापनयः कार्य
भाविभिश्च राजभिराचन्द्रर्क्कत्तित्य दधि

,, 14 काल परिपालनीयः अत्र भूपतेर्ब्बंशानुकीर्त्तन
श्लोका यद्भक्तिवृषभध्वजे यद्भवज्जिष्णु
स्तपस्याश्रित स्यीव्रः शङ्करसङ्गरो विजयिनी विद्या
त्रिरीशाय (या)।

" 15 रामा गुप्तवती समुद्र तनया येनात उच्चैस्तरो वंशो
गुप्तवृषध्वजार्जुन जयैर्जुक्तो नृपाणामयम्॥
नस्येन्दु स्फुरदुग्र निर्मलकुल भूपः प्रतापान्विता धर्म्म

,, 16 प्राक्रमकीर्ति भूति विभवे देवा इवा वभुः
कान्तानुक्तवसुन्रा परिसरो भीत्येव रत्नाकरो येषां
भूरि कडार पौरुषहृतो दूरं स सारोतरः॥
ते

„ 17 षु स्वर्ग्गमुपागतेषु पृथवीनाथो वभूवान्वयी, यं
युद्धायध्वरवीरदारण रसाद्यज्ञस्य(स)गुप्तं जगुः।
वाणव्रात निघात चर्ण पृतनाच्चयात् क्षितीशाः च्चयं
„ 18 यस्माज्जग्मुरसौ ततोजय इति ख्यातो विपक्षान्तकः॥
सूर्य सज्जनपङ्कज सुरुगुरुर्व्वाक्यार्थ चिन्ताविधो।
चन्द्र स्त्रीकुमुदाकरे मलयज· सन्ताप दुःस्वक्ष।
„ 19 ये सिहौ वैरिकरीन्द्रवृन्ददलने राजा ततो जायत श्री
दामोदरगुप्त एव निखिलक्ष्मा ख्यातकीर्ति प्र (?)
यः॥ जज्ञे वारिपुरन्दराग्नि मरुतामग्रं गृहीत्वेव यः
„ 20 सेनाक्रान (न्त) वसुन्धरा गुरुभरप्रोत्रा (त्ताः)
सिताहोश्वरः। यत्कीर्ति· कुलटेव विश्वमखिलं
कुन्दावदाता तत सोयं ताक्ष (२) सहक्ष विक्रमगति
श्चामुण्डराजो युवा॥ सा
„ 21 वर्ण्णस्तपनादिवौषधिपतिर्ज्जात· समुद्रादिव प्रद्युम्नो
मधुसूदनादिव गुह संहारकारादिव। रामः पङ्क्ति
रथादिवामरपुरीनाथादिवे
„ 22 न्द्रात्मज तस्याद्भिग (३) देवगुप्तनृपात. सत्यावतार.
स्वयम्॥ पुत्रस्तस्य वभूव भूपति सभाप्रोद्भिवीर
व्रतोद्दप्यद्वैरिविदारणस्फुरदतिस्का।
„ 23 रौजसमाश्रय।धुन्वानो धनुरम्बुदध्वनि युधित्रासार्यं
को विद्विषां राजादित्य इति प्रतापदहनो ज्वाला
करालीनृप·॥ नानाकाव्य कथा विनोदनिक

,, 24 षग्रावा प्रजापालकः शश्वत्तं कुकलोक कल्पविटपी
श्रङ्का (ङ्गा) रदीक्षामुरुः । आवासो विनस्य साधु
चरितस्याप्याश्रयो योभवत् वैदग्धस्यनिके

,, 25 तनं प्रिय गिरा स्थानं स्थितेरालय. मर्यादां जन
(ल) धेः प्रताप मिनत शक्रात् समभ्युन्नतिं राहोरा
क्रमणं गुरोर्व्विनायितां तेजस्वितामाग्नित । जग्रा ।

,, 26 हैकधनुर्द्धरोनरपति योऽरातिवज्रस्वनो वाचं
कांचिदुदीरयेदभिमतां सोयं सुखश्राविणाः (ण) ॥
य तावत् पृथु पाथर्वंशजनना भव्या नृपास्तत्

,, 27 कृति रक्षिष्यन्ति कुलक्रमादिति ब्रूमोन्यराजान्
प्रति । तततकाल भुवामपिक्षिति भ्रिताभेषास्फ द्धर्म्मध
र्मत्वेव परकीत्तः(र्त य.) सुकृतायानेनावि

,, 28 लोप्या. क्वचित् ॥ भवन्ति चात्रधर्मानु शंसिनः
श्लोका. अन्नदानात् परं नास्ति दान स्वर्गफल प्रदं ।
अन्नंहि जगत प्राणा तदन्न भूमि संग्र (ग) तं ॥
अन्नदा ।

,, 29 नात् परं प्रायो भूमिदानं बरं जगु दाने च यत् फलं
प्रोक्तं पालने च ततोधिक ॥ राजान् भूमि प्रयच्छान्यैः
प्रदत्ताञ्चनुपालय असारेपि च संसार

,, 30 जीविनस्य फलद्वय पालनं पर कीर्तिनां स्वयं
कतृत्वमेवच अमु (मुं) दत्तां प्रयत्नेन परिरक्ष
युधिष्ठिर ॥ महीं महाभृतां

C (i) Boram Temple Inscription (Manbhum) (12-13th Cent A D)⁂

Line 1 श्री रुद्र शिशु जुअराज
,, 2 बला अत्त च तिभु
,, 3 ण अधिपती बली
,, 4 अत्त च सिहासन
5 चक्रवर्त्ती. ।

(a) Rajgir Jain inscription of the 14th century A D Text [First Stone]

(1) ओं नम. श्री पाश्व पाथाय ॥ [श्र`य श्री विपुलाचलमर गिरिस्थेय: स्थिति स्वीकृति: पत्रश्र`णि रमाभिराम भुजगाधीश स्फटा संस्थिति: । पादासीन दिवस्पति शुभफलश्रीकीर्ति पुष्पो-द्गामः श्री संघायददातु वांछितफ (2) लं श्री पार्श्वकल्पद्रुम ॥१॥ यत्र श्री मुनि सुब्रतस्य सुविभोर्जन्मव्रत केवल सम्राजां (ज) यरामलक्ष्मण (जरा) संघादि भूमीभूजां। जज्ञे चक्रिवलाच्युत प्रतिहिरिश्रीशालिनां संभवः प्रापु श्र`णिक भूधवादि (३) भविनो·वीराच्च जैनोरमां ॥२॥ यत्राभयकुमार श्री शालिधन्यादिमा धनाः । सर्वार्थ सिद्धि संभोग भुजो जाता द्विधापि हि ॥३॥ यत्र श्रीविपुलाभिधो वनिधरो वैभारनामापि च श्री जैनेन्द्र विहार भुषणधरौ पूर्वाप (4) राशस्थितौ। श्र`योलोकयुगेऽपि निश्चितमितो लभ्यं बुवाते नृणा तीर्थ राजगृहाभिधानमिह तत्कै: कैनं संस्तूयते ॥४॥ श्रीराजगृहम्

⁂—Manbhum distict has been renamed as Dhanabad district from 1-11-1956

(5) हातीर्थे। गजेन्द्राकार महापोत प्रकार श्री विपुल गिरि विपुलचुला पीठे। सकल महीपाल चक्रचूलामाणिक्य मरीचि मंजरीपिंजरति चरण सरोजे। सुरत्राण श्री साहिपेरोजेमहीमनु शासति। [तदीय] (6) नियोगान्मगधेषु मालकवयोनाम मण्डले श्वर समये। तदीय सेवक सहणासदरुदीन साहाय्येन। यो दायनिर्गुण खनिर्गुण रङ्गभाजा पुंमौक्तिकाबालरलं कुरुते सुराजां। वच्च श्रुती अपि शिर.। (7) सुतरां सुतारः सोय विभाति भुवि मन्त्रिदलीयबंश· ।।५।। वंशेमुत्र पवित्रधी सहज पालाख्य· सुमुख्य· सतांजज्ञे नन्य समान सद्गुमणी शृंगारि तांग —(पु ?) रा। तत्सुनुस्तु जनस्तु तस्तिहुण पालेति प्रतीत भव (8) ज्जातस्तस्यकुले सुधाशुधवले राहाभिमानो धनी ।।६।। तस्या। [त्य] जोजनिच ठक्कुर मंडनाख्य· सद्धर्म कर्म विधि शिष्टजनेषु मुख्य। निःसीमशील कमलादि गुणालिधाम जज्ञे गृहेस्य गृहिणी थिरदेविनाम (9) ।।७।। पुत्रास्तयो समभवन् भुवने विचित्रा· पचात्र स [त] तिभृत सगुणै पवित्राः। तत्रादिमास्त्रय इमे सहदेव काम देवाभिधान महाराज इति प्रतीता· ।।८।। तुय पुनजयति सप्रति वच्छराज श्रीमान् (10) सुबुद्धि लघु बाधव दवराज। याभ्यां जडाधिक तया घन पञ्क पूव देशोप धर्मरथ धुर्य पदं प्रपेदे ।।६।। प्रथमनवमाया वच्छ राजस्य जाया समजनि रननीति स्फीतिसन्नीतिरीति। प्रभवति पहराज. सद्गु (11) ण श्री समाज· सुत इत इह मुख्यस्त त्परश्चोढराख्य ।।१०।। द्वितीया च प्रिया भाति बीधीरिति

बिधिप्रिया। धन सिंहाद्याश्चास्या सुता बहुरमाश्रिता: ॥११॥ अजनिच दयितादूया देवराजस्यराजी गुणम (12) णिमयतारा पारशु ंगारसारा। स्मभ्रवति तनुजातो धर्मसिंहोत्र धुयस्तदनुच गुणराज: सत्कलाकेलिवर्य ॥१२॥ अपरमथककलत्रं पद्मिनी तस्यगेहेतत उरुगुणजात षीमराजो गाजात। प्रथम उदित पद्म: पद्म (13) सिहो द्वितीयस्तदपर घड़ सिंह पुत्रिका चाच्छरीति ॥१३॥ इतश्च ॥ श्री वर्द्धमान जिन शासन मूल कंद: पुण्यात्मनां समुपर्शितमुक्ति मंद। सिद्धान्त सूत्ररचको गणभृत् सुधर्मनामार्जनि प्रथम कोत्र युग (14) प्रधान ॥१४॥ तस्यान्वये समभवद्दश पूर्वि वज्र स्वामी मनोभव महीधरभेद वज्र:। यस्मात्परं प्रवचने प्रससार व्रज्र शाखा सुपात्र सुमन: सफल प्रशाखा ॥१५॥ तस्यामहर्निशमतीव विकासवत्यां चांद्र कु (15) ले विमलसर्वकला विलास.। उद्यो (द्द्यो ?) तनो गुरुर भाद्विबुधो यदीये पद्देयनिष्ट सुमुगनिर्गणि वर्द्धमान: ॥१६॥ तदनु भुवनाश्रांतख्याता वदातगुणोत्तर सुचरणरमा भूरि सूरि र्वभूव जिनेश्वर। खरतर इ (16) तिख्याति यस्मादवाप गणो ध्ययं परिमलकला श्रीपं…(ऽद्रोखि ?) द्रुगणोवनौ ॥१७॥ तत: श्री जिन चन्द्राख्यो वभूव मुनि पुंगव:। संवेगरंगशालां यश्चकार चवमारच ॥१८॥ स्तुत्वा मन्त्रपदाक्षरैखनित: श्री [पा–]।

Text (second stone)

(17) पूर्वचिंतामणि]…ताकारिणं। स्थानेनन्त सुखोदयं विवरणं चक्रे नवांग्यां यकै…तोमयदेवसू रिगुरवस्ते त: परं

जभिरे ॥१६…(18) शांगनो वल्लभो ।…प्रियः यदीयगुणगौरवं श्रुति पुटेन सौधौयमं निपीय शिरसोधुनापि कुरूते न कसूतांऽव ॥२०॥ तत्पट्टे जिनदत्तसूरिरम वद्योगीद्रचूड़ामणि मिथ्या (ध्वां ?) (११) तनिरूद्धदर्शन' अंबिकयान्यदेशि सुगुरूः चेत्रेय सर्वोतमः सेव्यं पशयवतां सतां सुचरण ज्ञानश्रिया सत्तम ॥19॥ ततः परं श्री जिनचन्द्र सूरिर्वभूव नि संगगुणास्तमरिः । (20) चितामणि मीलतले यदीयेध्यवासे वासादिच भाग्य लक्ष्म्या. ॥२२॥ पक्षे लक्षय गते सुसाधनमपि प्रलापि दुःसाधनं दृष्टांतस्थि निचेधंवधुरमपि प्रक्षीण दृष्टांतक । वादेवादि गत प्रमाणमपि यैर्वाक्यं (21) प्रमाणस्थितं ते वागीश्वर पुंगवा जिन प्रति प्रख्या वभूवुस्ततः ॥23॥ अथ जिनेश्वरसू रिपतीश्वरा दिनकराइव गोभर भास्वरा. । भुवि विवोधितः सत्ककला कणठ. समुदिता वियति स्थिति सु दरा ॥24॥ जिनप्र (22) बोधा हतमोहयोधा जने विरेजुर्जनित प्रवोधा· । तत यदे पुरायपदे दसीये मराधच्छुचर्या यति धर्म धुर्याः ॥२५॥ निरूधानो गोभि प्रकृति जड़ीवन विलसितं भ्रमभ्रयूपञ्जयोतीरस दशकला केलि (23) विकलंन उढीतस्तत्पट्टे प्रतिहत तमः कुग्रहम तिर्नवीनो सौ चंद्रो जगति जिन चद्रो जगति जिन चन्दो यति पतिः ॥26॥ प्राकय्चं पंचमारे दधिति विधि पथ श्री विलास प्रकारे धर्माधासेसुसार विपुल गिरिवरे मानतुंगे विहा—(24) रं । कृत्वा सस्थापनां श्री प्रथम जिनयतेयेंन सौवैर्य शोभिञ्चंचक्रे जगत्यो जिनकुशलगुरू

स्तुतपदे सावशोभि ॥27॥ वाल्येपि यत्र गणनायक लक्ष्मिकांता के विलोक्य सरसा हृदि शारदापि । सौभाग्य (25) त सरभसं विललास सोयं जातस्ततो मुनिपतिर्जिनयगदमसूरि ॥28॥ दृष्टा दृष्ठ सुविशि [ष्ट] निजान्यशास्त्र व्याख्यान सम्यग वधान निधान सिद्धि जज्ञे त तोनु कलिकाल जना समान ज्ञान क्रिया—(२६)ब्धिजिनलब्धियुग प्रधान ॥२६॥ तस्थापन विजयते समसरिवर्यैः सव्य स्टृगंगिगणरंजकजारूचर्यैः । श्री जैन शासन विकासनभरिधामी कामोयनोदनमना जिन चन्द्रनामा ॥30॥ तत्कापदेश (२७) वशात प्रभुपार्श्वनाथ प्रासाद मुत्तमम [ची] क [रत]...॥39॥ महेनपुरवस्थित वच्छराजः श्री सिद्धये सुमति सोदरदेवराज ॥39॥ महेन गुरूणा चात्र वच्छराजः सवान्धव । प्रतिष्ठां कारयामास मडनान्वय (28) मेडन ॥३२॥ श्री जिनचद्रसूरींद्रां येषां संमदायका । शाम्त्रेष्वध्या पकास्तु श्री जिनलब्धिय [ती] श्वराः ॥३३॥ कर्त्तारोत्र प्रतिष्ठायास्ते उपाध्यायपुंगवा. श्रीमती भुवनहिता निधाना गुरूशासनात् ॥३४॥ न (29) यत चंद्रपयोनिधिभूमितेव्रजति विक्रमभूमृदनेहसि । बहुलषष्ठिदिने शुचिमासगे महमयीकरदेवमयं [सुधीः] ॥३५॥ श्री या पूर्वनाथ जिननाथ-सनाथ मध्य प्रासाद एव कलस ध्वज मंडितो—(30) घर्वैः निर्मापकोस्य गुरूवोत्र कृत प्रतिष्ठा नंदंतु संघसहिता भुवि सुप्रतिष्ठाः ॥३६॥ श्री मद्भिुवनहिता भिषेक वर्यैः प्रशस्तिरेषाश्र । कृत्वा विचित्रव्टता लिखिता श्रीकीर्तिरिव मूर्ता ॥३७॥ उत्कीर्णाच सुवर्ण ठक्कुरना (३१) ल्हांगजेन

धुरायार्थं वैज्ञानिक सुश्रावकवरेण वाधानिधानन ॥३८॥ इति विक्रम संवतः १४१२ आषाठवादि ६ दिन। श्री खरतरगच्छशृंगारसुगुरु श्री जिनलब्धसूरिपट्टालंकार श्री जिनेद्रसूरोजा सुपदे (32) शेन। श्री मंत्री वशभडन ३० मडननदनाम्यां। श्री भुवन हितो पाध्या यानां यन्हरि प्रमगणि। मादमूर्तिगरिश। हर्षमूर्तिगरिण। पुराय प्रधान गणि सरितान पूर्व देश विहार श्री महातीर्थयात्रा ससूत्र—(33) णादि महाप्रभावनया। सकल श्री विधि संघसमानंदमाभ्यां। ३० वच्छराज। ३० देवराज सुश्रावकाभ्यां कारि···स्य। श्री पार्श्वनाथ प्रसादस्य प्रशस्ति. ॥ शुभंभवतु-श्री (स) धस्य ॥ छ ॥ ह

(e) **Champanagar Inscription (Bhagalpur)**

स्वस्ति श्री जय श्री मङ्गल सवत् १३६३ शक. १५५६ मनुनामसम्वत्सरे (सम्बत्सरे) मार्गशिर (मार्गशीर्ष) शुक्ला २ शनौ शुभमुहुर्ते श्री मूलसघ सरस्वतीगच्छबलात्कारगणे कुन्दकुन्दान्वे भट्टारक श्री कुमुदचन्द्रस्ततपट्टे भ० श्री धम चन्द्रोपदेशात् जयपुर शुभस्थानेबघेरवाल ज्ञाति से० श्री पासा भा० से. श्री सुनोई तथा पुप्रसश्री ५ नामा० श्री सजाईम चम्पावासुपूज्यस्य शिखबद्ध शिखरवद्व प्रसाद कारणय प्रविष्ठा व...विध्वाभूषणै. प्रतिष्ठितं बद्धितां श्री जिनधर्म्यं।

(f) **Kulua Hill image Inscription**

श्रीमत् महाचन्द कलिद् सुपुत्र सध धर मई सह सिद्धम्

13. THE KARNAT AND OINWAR INSCRIPTIONS (MITHILA)

(a) The so-called Simaraon Inscription of Nanyadeva

नन्देन्दु बिन्दु विधु सम्मित शाकवर्षे
सच्छ्रावणे शितदले मुनिसिद्धि तिथ्याम्
स्वा (ती) तौ शनैश्चर दिने करिवैरिलग्ने
श्री नान्य देव नृपतिर्व्यदधात वास्तुम् ॥

—इन्दुश्च सोमवसु सम्मित शाक वर्षे
······मुनि।तिथ्यर्यवस्तात
······रिपुमर्दलग्ने—

different reading in Nepal Vansavali

(b) Stray Inscriptions at Andhratharhi (Darbhanga) and Srinagar (Madhipura Sub-divison)

मगरध्वज जोगी ७०० —(Srinagar and Andhratharhi

(c) Adhratharhi Inscription of Sridhardasa

श्री मान्नान्यपतिर्जेता गुणरत्न महार्णव
यत्कीर्ति जनितो विश्वे द्वितीयः क्षीरसागरः ॥१॥
मन्त्रिणा तस्यनान्यस्य (मन्त्र-मन्त्र) नगरङ्गाब्ज भानुना
तेनाय कारितोदेव. श्रीधरः श्रीधरेणच ।
यस्याय बाल्मीकेर विजयिप्रवन्धजलधौ
र्व्यासस्य चात्यद्भुते । वाणाद्यै खवधगद्य
चतुरैर्न्यैश्च विस्तारिते । अस्माकम् क्व पुनर्गिरा—
मवसर. को वा कारोत्यादर याध्वाबालबचोप्य······

(d) Bheet Bhagwanpur Inscription of Malldeva

ओं श्री मल्लदेवस्य······

(e) Asi (Matiahi) Stone Inscription

जातो वंशे विल्वपञ्चाभिधाने
धर्माध्यक्षो वर्धमानो भवेशात् ।
देवस्याग्रे देवयष्टि ध्वजाग्रा ।
रूढंकृत्वाऽस्थापय द्वैनतेयम् ॥

(f) Tilkeswar temple inscription

अब्दे नेत्र शंशाक पक्ष (२१२) गणिते श्री लक्ष्मणक्ष्मापते॰
मांसि श्रावण संज्ञके मुनि तिथौ स्वात्यांगुरौ शोभने ।
हावीप (त्त) ट्टन संज्ञके सुविदिते हैहट्टदेवी शिवा
कर्मादित्य सुमन्त्रिणेह विहता सौभाग्यदेव्याज्ञा ॥

(g) The Khojapur Durga Image Inscription refers to the installation of the image of Durga and the image is said to have been made by Suryakar, son of Madan The date recorded is of considerable interest and is one of the earliest recorded dates in that era. It refers to लमं १४७ आषाढ सुदि १२ शुक्रे (vide D. C Sarkar JBRS xxxvii Pts 3—4 P 11 ff)

(h) Kandaha Inscription of Narasinghadeva Dated S 1357

Line 1 पृथ्वीपति द्विजवरा भव [सिह आ] सीदाशीविषेन्द्र वपुरुज्ज्वल कीर्तिराशिः । तस्यात्मजः सकलकृत्य विचार धीरो वीरो (व) भूव वि

,, 2 [·· ··] र सिंह देव ॥ १ [दोः ?]-स्तम्भ द्वय-निर्जिता हितनृप श्रेणी किरीटोपल ज्योत्स्ना-वर्धित—य

,, 3 द्-पल्लव-नख श्रेणी मयुखावलि । दाता तत्तनया मयोक्त विधिना भूमण्डलं

,, 4 पालयन् धीर श्री नरसिंह भूपतिलकाः कान्तोधुना राजते ॥२॥ निदेश तोस्यायतनं रवे—

,, 5 रिदमचीकत् । विल्वपञ्च कुलोद्भुत श्रीमद्वंशधर-कृती ॥३॥

,, 6 मदनङ्कितेस्य गिरा । [बु] धपाटकीयचन्द्रः कृतवाने तानि पद्यानि ॥४॥

(1) The Bhagirathpur inscription of king Kansanarayan

(L. S. 394 or 403)

सिद्धि—

स्नुषा हरिनारायण क्षितिपतेर्गतेः क्ष्माभृतां बधून्नृ-पतिमण्डली महितरामभूमीपतेः ।
द्विजोत्तमसुखप्रदा नृपति कंसनारायण-प्रवीरजननीमुदा मठमचीकरत सुन्दरम् ॥१॥
दानैर्या दलयाम्बभूव जगतां दारिद्र्यमत्युत्कटं कीर्त्याया···सुन्दरतरान् लोकांश्चकारायुतान् ।
किञ्चोच्चैर्विनयान्नयाच्च वशतां नीतोयया बान्धवाः

सेयं विश्वविलक्षणोज्ज्वलगुण ग्रामा मठं निर्ममे ॥२॥
वेद·रन्ध्रहरनेत्र चिन्हिते लक्ष्मणस्य नृपतेर्म्मतेब्दके ।
विश्व विश्रुतगुणा गुणालयं देवतालयममुं मुदाऽ·
करोत ॥३॥

कविता माधवसुकवे· कीर्त्तिर्द्दव्या· सुधाम्बुधिस्फीता ।
त्रिभुवन भुवनाभोगे विलसतु कल्पान्त पर्य्यन्तम् ॥४॥
देवीदेवालयमियममुं कारयामास कृच्छे भक्त्या नक्तं
दिनमथ मति ··क्ता ।

येषां शेषे जगति जागती नाथ नायस्य योषा भूषाभूता
विविध विधया रूपनारायणस्य ॥५॥
धन्वा का कीतिरम्या कुलधर कविता कीर्तनीयानुमत्या
लक्ष्मी· सा कापि लक्ष्मीधरमुपगता माधवाराधनाया ।
सूनुर्ज्जिजययान् यदीयो यवनपथिभयाधाकस्तीरभुक्तौ
राजा राजाधिराज समर······सः कसनारायणो
सौ ॥६॥

···श्रीमदनुमतिदेवी नामाज्ञया··

। श्रीरस्तु ॥

(J) Barantpur stone slab inscription (Saharsa)

श्रीमन्माहेश्वरी बरलब्ध सत्क्रिया विराजमान बुद्धेश
वंशस्य सदाचन्द्रराज श्रीमत् सर्व्व सिहदेव विजयी ।

(K) Madhuravanishwara Temple Inscription

ओ नम ॒शिवाय ।
आसीन्नासीरदासी भवदनिवहः दमभृतां कोऽपि धन्यः
पुण्यः] श्री शालिखण्डोरयमल कबरसमाहूतिवंशात्र
गण्यः ।

सोमस्तोमावदातस्फुर दमल यशोदासिरस्वीकृतान्यस्त्रकः
श्रीकण्ठभक्ति स्फुट घटित मतिस्तीर भुक्तीश्व-
रोयः ॥१॥

तस्य श्रीमन्नरपतिसिंहस्यासन् सुताः फलतपस-
श्रीमद्राघवसिंहो येषां ज्यायान्महाराजः ॥२॥
श्रीनन्दनन्दन इति प्रथितः पृथिव्यां सर्वस्वदोऽस्य
नृपतेरभवत् कनीयान् ।
श्रीमानुदग्रगुणठाकुरसिंह नामा कामारि सक्त हृदयो-
ऽवर जस्तदीय· ॥३॥
एतेषान्तु विशेषज्ञा प्रज्ञावज्ञान धीरधीः
स्वसामधुरवाणीति नामतोऽप्यथतोऽप्यभूत ॥४॥
नरवनवंशकवीर श्रीमद्धरिजीवशर्मणः कृतिन ।
कल्पमहीरुहदान प्रभृति महादान दायिनी दायिता ॥५॥
शाके लोचनवाणे (१६५२) भूपतिमिते मासे शुभे
माधवे, पक्षे स्वच्छतरेऽधि पञ्चमि तिथौ वाचस्पते
वसिरे ।
उन्मीलन्मदगण्डमण्डलवलद्वेतण्ड वृन्देश्वरे श्रीमद्रा-
घवसिंह नाम्नि मिथिलानाथे मही शासति ॥६॥
इष्टं पूर्णमकातरेण मनसा निर्माय दत्तं यथा वाजिस्त·
न्दनमिन्दुधाम धवला· कृत्वा यशो मर्दिशा. ।
शम्भोरस्य विधाय वेदविहित स्वेन प्रतिष्ठा विधि
प्रासादोऽयमतीव सुन्दरतरो यत्नेन तेने तथा ॥७॥

शिवचरणस्फुरदम्बुज भक्तिरस्वादमुदितेन ।
नारायणेनकविना पद्यान्ये तानि निर्ममिरे ॥८।

(L) Videswar Temple Inscription

ओं स्वास्ति । श्री मद्राघवसिंह बाहु विलसज्नैत्रास्त्र
विक्षोभित प्रोद्यद्वैर महीप सभव यश: शुभ्राभवद्भू
तले । प्राज्ञ श्री बलभद्र भद्रबालितो यत्नेन शम्भोरिदं
गर्भागारद्भार यद्दढतर निर्वाण संप्राप्तये ॥१॥
यस्तर्क समधीत्य जैमिनिमत सम्यक् पितु सन्निवे
रध्याप्याति शयेन शिष्य निवहानासात् कृतीमाधव ।
चान्दोनाथवती सतीगनवराधारा गुणैरुज्वला तस्यैकैव
बभूव धर्मतनया गङ्गैव जह्नोः सुता ॥२॥
वशे शुभ्रतरेऽथ सोदरपुरे जाता द्विजेषा यथा
दुग्धाब्धा हरिपाद पद्म युगल ध्याने सदा निर्भर. ।
तामुद्वाह्य विधानतो हरिपतिः पुत्रं समासादयत्
तस्य श्री बलभद्र शर्मणा इद पुण्य चिर द्योतताम् ॥२॥
यस्यासोत्कुलशील शीतलमना मानान्नता विधया
विख्यातीहि भगीरथा दरिहरा सिन्धा· शशीमातुल·
तस्य श्री बलभद्रशर्मण इयं कीर्तिभवानीपते भूया
त्प्रातोकरी हिमाद्रिलसिला गौराव सौधात्मिका ॥४॥
शाके वारण वेद राजभिते राकेश्वर भास्वरे ।
पौषमासि विलासि मोदरचिते कामान्वितायान्तिथौ
श्री वीरेश्वरनाम धेय गिरिशा देशादिदं शाम्भवं हर्म्यं

(M) Two Land grants of the 18th century

[Granted by the Maharaja of Darbhanga]

श्री बलभद्रशर्म सुकृता यत्नादिहाकारयत ॥५॥

आसीत्कोऽपि सुधीर्लसद्धरिहरावशीद्भवो माधव

स्तस्यासीत्तनया लसद्गुणचया चन्द्रावती नामत ।

एतस्यां महियाकुले हरिपतेरासाद्यपुण्यात्मनो जन्म

श्री बलभद्र इत्यभिहितश्चक्रे ससेतुं मठम् ॥६॥

शाके ॥१६४८॥

(1) सिद्धि :—वल्गद्विद्वेषिवर्ग प्रबलवलवल दम्भसरम्भि

कुम्भि—श्रेणीसत्कुम्भभित्ति स्थल वहलगलन्मुक्ति

कारक्त सिक्त । मूर्तौ कीर्ति प्रतापौदधदिववलते

यस्य सचन्द्रहास· स्वाख्या साम्पातिवाभ्यापहृतरिपु

वधू वक्तृ सचन्द्रहास· ॥१॥

य· शत्रूञ्जयन्ति श्रयन्ति कृतिनो यभूमिकल्पद्रुमं

धर्मो येन दृढीकृत· कलियुगे यस्मै गुणोरोचते ।

यस्मान्नीतिरुदेति यस्य यशसा स्फीताः समस्तादिशो

यस्मिन्नस्ति गुणो बहादुर महाराज प्रतिष्ठा

स्थिरा ।२। सद्वैयाकरणाय सन्मतिमते श्रीविष्णु·

दत्ताय स श्री श्री वीर प्रताप सिह नृपतिः सीमान्वितं·

साकरम् । सारामंमिथिला प्रदेश्य सिमरा ग्रामददे

शासनम् शाके शास्त्र वसुक्ष्मापतिमिते (१६८६)

ज्येष्ठे दशम्यांसिते ॥३॥

दत्तां वृत्तिमिमां द्विजाय गुणिने राज्ञा हरि प्रति ये
धर्मज्ञाः परिपालयन्ति परितोमत्वा स्वदत्तामिव ये
हर्तुं व्यवसाययन्ति कुधियो येवा व्यवस्यान्ति ते
गोकोलाशिन आपतन्तु नरके हिन्दू तुरुष्काइह ॥४॥
शुभममस्तु दानिन ॥

(11) स्वस्ति । तत्राश्र भव्यपुण्यवैभववलत्सद्भव सम्भावन
प्राप्तव्यान विधान साधन सदोदारावदातात्मनः ।
भक्त्यावेशितया तया भगवती देव्या प्रतिष्ठापितः ।
शम्भुः पञ्चमुखः सुख भगवतीनाथो विधतां
सताम् ॥१॥
दानेकल्पलतानता दृगपरा मानेऽवधाने पुनर्ज्ञाने धर्म-
पथीन ईश्वरपदध्यानेऽवदाने तथा ।
पुण्याचारवती सुतीव्रतपसा पापादि संरुन्धती शील
सन्धती सती भगवती देवी भुविद्योतते ॥२॥
एषा स्री मिथिलाशतक्रतु महाराज प्रतापोन्नमन्मान
प्राण प्रतापसिंह सुवहादुर स्वसा सम्मता ।
ग्रामे भ्रातृवर प्रसाद मिलिते शम्भु प्रतिष्ठा विधौ
होत्रे वैदिक जीवनाथ कृतिने भूमिन्ददे दक्षिणाम् ॥३॥
शाके चन्द्रनवावनीश्वरमिते (१६९१) राधेऽनुराधे-
श्वरे पूर्णा कामतिथौ प्रगण्यमकरम्पूरे पुरो वर्तिनि ।
स्वग्रामे महिनाथ सत्पुरवरे भ्रातुर्नि देशाद्ददौ
सानन्दन्दशसख्यलोक कुड्वैकन्मापितामुर्वराम् ॥४॥

विप्राय प्रतिपाध्यसाध्य वसुधामाधायधर्मधियं धीरा धर्मधना विधाय विनयं विज्ञेति विज्ञापिनी। राज्ञ श्री मिथिलेश्वरस्य भगिनी भूमीभुजो भाविनो नित्यं वैदिक दक्षिणा वसुमती पाल्यान चाल्या-क्वचित् ॥५॥

तत्तन्मण्डपकुण्डमण्डल वहिर्द्वार प्रकार स्फुरद् देवस्थापन मन्त्रतन्त्र विभवैरीश प्रतिष्ठापनम्। स्मृत्याचार विधिक्रमै कृतवते होत्रे पवित्राशया सत्कृत्या प्रददौ मुदा भगवती देवीमखे दक्षिणाम् ॥६॥

APPENDIX

(1) Sanokhar Inscription of Ballalasena (year 9)

सिद्धम् परमेसर इत्यादि वललसेण समत ॥६॥ ताम्वर खोलिदत ॥ भट्टारक श्री दमचादितपदान ॥ मठपति चिहोकस्य ॥

(2) Lai Inscription of Vikramadevi (year 32)

१ सिद्धम् ॥ दानपति वासागारिक रा—

२ णक—श्री यशः पाल पट्टराज्ञा·

३ श्री विक्रमदेव्याः ॥ सम्बत ३२ वै······

(3) **Kauleswari Hill inscription of Visnu-gupta**

१ सिद्धम् ।। परमभट्टारक महाराजाधिराज परमेश्वर श्री विष्णुगु ..

२ ... .ध्ये पोयराज स.. ...

(4) **An inscribed terracotta plaque (This is in my possession)**

Reverse 1 श्री सुहमाकस्य

2 श्री सुहमाक य

Obverse–1 स० ६७ पौ (पौ) श (ष) दिने.....

2 नग (लड़ा) मके द (त्तम् प)

3. द्भम् शाध्येच्चैके·

4 केश (वा) पदे

5 इति ।।

(5) **Vatesvara-Asthana Stone Inscription**

1 सिद्धम् । आषाढ़ सित द्वितीयायाम पुर्न्नवसु चतुर्थ पादे

2. वर्ष वर्द्धनम् श्री वड्डेश्वरस्य इति ।

6 Kandi Buddhist Image Inscription of Ranaka Samudraditya

1. सिद्धम् । देवधर्म्मोयम् । प्रवर महाजान जायिनः परमोपासक रणक नन्दसुत रणकः ।

2 श्री समुद्रादितस्य यदत्र पुण्यम् तद्भवति आचारयो पाध्याय माता-पितृ कृत्व सकल सत्वरा ।

3 रासेरनुत्त राज्ञान फल प्राप्त गच्छति । धर्मवर कृति. ।

(7) The Dudhapani Rock inscription of Udaymana

Line—1 [ओं]

श्रीरान्मोदेहप्रतिमासहस्रमालेक्य भोगो [न्द्रफ] णामणिस्थं ।

ई [ष्यकु]ला कर तले] न हरे प्रहा [र] मुल्ला [सय] न्ती म तु [कि] येवः ॥ (14—1 F)

व [ब] भूव पूर्व्वम्मगधाधिराज श्रीआदिसिङ्गोरिगजै [क] सिङ्ग. श्रीआदि पराक्रमेय प्रथितोद्भिताय.

Line—2 श्री मज्ज [स]न्ध इव द्वितीय· ।

अस्याम्मन [म] रशाल्य मल्याञ्छिङ्गलाय [न्त] थैव च ।

नभूतीष [राड] के चापि व [ब] भूवाधिपति पुण अथ कस्मिन्निश्र [न्स] मये 18 (Read कस्मिन्‍ श्रि) वणिजो आतंरस्त्रय । तामर्जिप्ति [म] योध्यायायंयु पूर्व्वम्वाणिज्यया (Read पूर्व्वं—F Note) ॥ 19—IV

भूय. प्रति निवृत्तास्ते स्वामवा स यिया सव ॥(1)

Line—3 प्रयोजनेन केनापि चिरञ्चक्रुरिह स्थिति ॥—V

सुवर्णमणिमाणिक्यमुक्ता प्रभृति यैद्धनं ।

वित्तपस्पर्द्धे येवासोदपर्यन्त मुपार्ज्जित ॥—VI

सर्व्वभूताश्रयास्तत्यदयादाक्षिण्य शालिन ।

स्रष्ठा (ष्ठा) रइव लोकस्यक्षय क्षितिमुपागता ॥—VII

केलास कठिन कलङ्क—

Line—4 मलिनश्चन्द्रस्तुपाराचल

प्रायस्तीक्ष्णकरप्रहारविवशो नित्यङ्क्लेत्येव हि ।

येषामन व (ब) भूव निर्म्मलगुणौ शीलस्य

नैवोपमा ॥ 20—VIII

दातृत्वेन समोव (ब) भूव न पूरा कराणोंपियेषामसौ ।

शौर्येणापि जगज्जिगीषुरगमत् 21 (Read गमन्नैवा)

Line—5 नैवार्ज्जुनस्तुल्यातां

ये चासह्यपराक्क्रमपदाक्क्रान्त मिलोकोतला

वीरानाहवमूर्द्धसु प्रव (ब) लिन र्व्व पङ्क्तिनिर्वोक्षिक्षिपुः ॥—IX

दिक्काम (मि) नीतनुविलेपनचन्दनानि [रा] न्याश्रिय स्तन-

नटीविकटाशुकानि 22 (Read—विकटांशुकानि) ।

अद्यापि चन्द्रकरहारतुषारभान्सि (भांसि and यशांसि)

सर्व्वा दिशो धवलयन्तियशा [न्सि] येषां ॥—X

विद्यासमुन्नतगुण

Line—6 अपि न [स्नयान्धा] नम्राः सुदूरमथ

चोन्नतिमूर्त्तिभाज (चोन्नतम्)

निस्त्रिङ्गनिष्ठुरकराः (निस्त्रिश) [क्] पयाकुलाश्रये

चार्थिकल्पतवरः शिवशौरिभक्ता ॥—XI

स श्रीमानादि (सिङ्गोथ) कदाचिदटवीमिमां ।
प्रारब्धी (ब्धी) खेलनोव्युक्तग्वंप्रविवेशानीश्वर ॥—XII

Line—7 समाहूय स पल्लीभितयाज्जनं ।
यूयमद्यावलगकमसाम्य (originally साम्यो was engraved but it has been altered to साम्य)ददाताश्विति ॥XIII
अमत्यस्तन्समाकरारार्य [तूरणं] म्व (म्त्र) लवरिग्र ॥
वणिजां भ्रातरं ज्येष्ठमुदयमानमुपागतमत ॥—XIV
राज्ञोव नगनार्थाय तमभ्यथ्यं प्रयन्त ।
प्रेपयामास तन्सोपि वल्लभोभून्सहीपते ॥—XV

Line—8 अल्पेरहोभिरनुभूय नृपप्रसादं श्रीपहव (ब)
—न्धमधिगम्यतत क्कमेण।
श्रीअ।दिसिंहनृ पतिम्प।रिवो (बो) दय [वे] न [स] न्सानितो
अमरशाल्मजि पल्लिज्ञोक ॥—XVI
तुष्टास्ततो अमरशाल्मलिवानिनस्ते
भूयस्तमागतमुपेत्य जन ग्वं प्रणम्य ।
राजा भव त्वमिह पालय पल्लिमेतामित्या—

Line—9 दितत्परधियोभिदधुस्तमुच्चै.—XVII
स्वन्नाम भवत्विति प्रतिवचरतस्मन्समाकरारार्यते
तस्मे राज्यपदन्ददु. क्षितिभृताप्याज्ञापि [ता] स्तत्कृते ।
सोस्मिन्विक्कमखरिडरिसुभटश्रेणिः श्रुतार्थश्रेरं
राज्यन्निर्ज्जित सर्व्वपल्लिरकरोन्नान्मोदयाख्यो नृपः ॥ XVIII
यस्य त्यागनयान्वयोन्नतिगुणग्राधिपत्यार्ज्जितां ।